

THE
ORTHODOX
FAITH AND WAY
TO THE CHVRCH EX-
PLANED AND IYSTIFIED:

IN ANSWER TO A POPISH TREATISE,
*entituled, WHITE DIED BLACKE; wherein T.W.P. in
his triple accusation of D. White for impostures, vntruths, and
absurd illations, is proued a trisler: And the present con-
trouersies betweene vs and the Romanists are
more fully deliuered and cleared.*

By FRANCIS WHITE Bachelour in Diuinitie, and elder
Brother of Doctor Iohn White.

Cyprian Epist. 40. *Qui mandatum Dei reijciunt, & traditionem suam
statuere conantur, firmiter à nobis & fortiter respuantur.*

Chryf. in Genes. hom. 5. *Κατακολουθεῖτε τοῖς ἐν τῇ θεῷ γραφεῖ, μηδὲ ποτε
ἀνέχωμεθα ἢ ἂν ἀπλῶς τὰ παρὰ τὰ ἀμφοτέρωθεν λεγόμενα.*

Aug. de Genes. ad lit. lib. 2. cap. 1. *Nullus reprehensor formidandus
est amatori veritatis.*



LONDON,

Printed by RICHARD FIELD for WILLIAM BARRET,
and are to be sold at his shop in Pauls Church-yard
at the signe of the three Pigeons. 1617.



TO THE RIGHT REVEREND FATHER

IN GOD, RICHARD LORD BI-
SHOP OF LINCOLNE, MY
Honorable Diocefan.

Right Reuerend Father, it were
no small happinesse to the
Christian world, if true Reli-
gion might reigne as a law,
vnthwarted and not oppo-
sed, and the Orthodox faith,
being obscured by no questions and cauels,
were onely published and not disputed.

For Religion and Faith may not vnfitly be
resembled to streams, or wels of water, which of
themselves being pure and wholesome, become
muddie when they are troubled: so the former
are made lesse pure, and many times defiled by
tumult and contention. And euen as in inunda-
tion of waters, fields and meadowes adioyning
are turned into mire: So when contention (com-
pared

pared by Salomon to the ouerflowing of waters, Pro. 17. 14.) ouerspreadeth the greene pastures of sacred truth, sundry parts of godliness are laid waste, and some filth of error cleaueth to the same.

Publius Minus,
Ninium alter-
cando veritas
amittitur.

Contentions in Religion produce many euils, whereof these are remarkable. First, while people are rapt into factions by heat & humor of contention, the very grounds & maximes of Religion vse to be shaken, and scarce any thing is left settled and indubitate (so farre as the subtiltie and pride of mans wit can preuaile.) Next, whiles one partie hastily opposeth another, it falleth out so, that each of them looking towards the aduerse Toner, do proceed to some contrary extremitie of doctrine, as dangerous many times, or perhaps more then that which they oppugne. And in this case it is verified which S. Augustine saith*: *It is difficile or hard for men, whiles they auoid one extremitie not to run peruersly into another.* Also, discord reprocheth and disgraceth Religion: and exposeth Christian faith to the opprobrie and derision of the world. By reason of that distraction which happened about the heresie of Arius, the Fathers report

* De Gen. ad lit.
lib. 9. cap. 8.

DEDICATORIE.

report that Christian Religion was brought vpon the stage, and made ridiculous to the Pagans*. And Chrysostome saith*: *For this cause are we become a reproch to Iewes and Gentiles, because the Church is rapt into a thousand factions.*

* Euseb. vita
Constantin l. 2.
c. 60. & l. 3. c. 12.
Greg. Nazian.
apol. fug. 2.
Socrat. hist. ec-
cles. l. 1. cap. 3.
Sozomen. hist. l.
1. cap. 15.
* Chrys. in Gala.
cap. 1.

The same also hath caused States and Commonwealths more vnwilling to harbour Religion. Libanius the sophister, and other Pagans, tooke occasion to incense Iulian to the extirpation of Christianitie, because the Empire was so much molested by the contentions of Christians. And Ammianus Marcellinus* reporteth, that the same Iulian was wont to say in reproch of Christians: *That no sauage beasts were so cruell one to another, as Christians were among themselves.* And vpon this occasion also was he the more enraged against the. And Kingdoms & Commonwealths are sometimes embroyled and shaken asunder by discord happening about Religion. In the daies of Hildebrand, who raised a notorious schisme in the West Church, a Popish Bishop (alleged by Auentine) saith as followeth. *All right is confounded, & lawes are perished; there is no faith among men, no peace, no humanitie, no shame, no securitie, no gouernment, no rest from euils: All*

* Hist. Rom. lib.
22. num. 8. pag.
253.

Auent. annal.
Boier. l. 2. pag.
547.

THE EPISTLE

I
Otho. Frising.
chron. l. 6. c. 36.
p. 127.

the world is in an uprore and together by the eares, Cities and Countries are in armes, &c. Otho Frising. (a credible historian) reporteth: that *the Christian world was inuolued in so many miseries, embroyled with such mischiese, oppressed with so great perils, and consumed with solamentable destruction, arising from Ecclesiasticall tyrannie and discord: that nothing could be added to the present calamitie, and the horrible confusion of the times might well haue bene compared to the darknesse of Egypt.* And our countreyman Thomas Walsingham in his Chronicle saith, that *two hundred thousand people were slaine in the garboile which followed vpon the schisme of Popes.*

Tho. Walsingh.
hist. Angl. in
Henric. 4. p. 420.

And besides the former euils of contention, these which follow are not to be forgotten. First, Religion and faith, which of all other things should be most certaine and indubitate, whiles it is questioned beginneth to be doubted off: and discord in Religion nourisheth certaine feedes of Atheisme. Secondly, as plants which are often remoued, cannot take roote and prosper; so points of faith and pietie, being remoued out of their old standing, or bended this way and that way, begin to lose their reuerence
and

and stability in the soules of men. Thirdly, as in building, so in contention, one opponent gain-saying another, plucketh downe that which by a common labour and consent hath great need to be builded vp. Fourthly and lastly, as it is impossible to follow guides whose backes are each to other, and their faces looke a contrarie way: so Gods people, whose right is to be led by their spirituall guides, in one beaten path of faith & godlinesse, are with perill of their saluation distracted, (not knowing what to do) when their leaders call them contrary waies.

In regard of these and many other the like effects, it were greatly to be desired, that vnitie & concord, the chiefe badge and ensigne of true Christians, Ioh. 13. 35. and the maintainer of the safetie and prosperitie of the Church, might by some godly meanes or other, be established in the Christian world.

There is in these our dayes a grieuous diuision, and a wall of partition among the Christians of the Westerne Region. The Pontificians of the one partie, and the reformed Churches of the other, are in hostilitie: and it cannot be denied, but that the same threatneth perill

to all parts, and the contention in regard of one partie, is vicious and faultie.

Our Aduersaries complaine and accuse vs, that we haue made & do continue the breach. On the contrary, our conscience and deeds, together with the deportment of the Romists, and the publike doctrine and proceeding of our Church, do iustifie vs before God and men, that we are innocent of this distraction. I am able to obserue onely two causes of the breach and diuision betweene vs: the one is about doctrine and manner of diuine worship; the other concerning the monarchy of the Pope.

Durand. 4. d. 11.
q. 3. Quamuis
sit commune
dictum multo-
rum, tamen ex
quo non est per
Ecclesiam con-
firmatum, lici-
tum est opinari
oppositum.

Touching doctrine, I offer these particulars to consideration: 1. Sundry articles about which our aduersaries & we contend, are not defined, at least explicately, by the Romane Church; and therefore it is vncertaine in what degree of difference we stand, touching these points. 2. Their Doctors and Schoolemen are not concordious and vniforme in their Teneer of those articles, about which they contend with vs: Whereby it appeareth that their faith of the said articles is vncertaine. 3. In the most questions there be some great and eminent Pontificians, which in
substance

substance of matter agree with vs. 4. Precedent Churches do not successiue-ly and with an vna-nimous consent, condemne any atticle of the publike doctrine which we maintaine.

And in the Popish doctrine, I do yet further obserue, 1. That moderne Pontificians main-taine sundry articles opposite to that which hath formerly bene beleeued by the most eminent Doctors of the Romane Church. And among other points, Bernard and Anselme directly oppose and condemne the merit of condignity, which all the Iesuites do now propugne. Also it was the common Tenet of the Schoolemen (as Peresius Ajala confesseth^a :) that images were onely *motuum obiectum*, an inducing meanes, to moue people to adore the Samplar, and no material obiect of adoration: and Altisiodore faith^b : *It is simply vnlawfull to exhibite latria, or diuine adoration to any pure creature; and diuine worship must be measured by the Creed, and whatso-euer thing wanteth paternitie and omnipotencie, ac-cording to the first article of the Creed, may not be a-dored with latria.*

2. Sundry Popish assertions now obtruded, are manifestly repugnant to the Tenet of the pri-mitiue

Bernard. vid. Anselme. Proso-log. cap. 10. Iu-stus es, non quia nobis reddis de-bitum, sed quia facis, quod de-cet te summè bonum.

^a De Trad. part. 3. de imag.

^b Altisiod. sum. l. 3. tr. 8. c. 4. q. 5. Latria non de-bet exhiberi ni-si secundum re-gulam fidei: vnde mensurari debet secundum symbolum fidei. Nisi habeat illas conditiones que sunt in symbo-lo, scilicet pater-nitatem & om-nipotentia, &c. simpliciter pro-hibitum est ex-hibere latriam, puræ creaturæ.

mitiue Church; to wit, That the Popes iudgment is infallible: That he is Lord ouer the whole Church, &c. That the publike Seruice of the Church doth best edifie in an vnknowne language: That lay men may not without Papall licence read the holy Scripture, &c. The Oecumenicall Councell of Ephesus^c, writeth in this manner to the Emperours, Theodosius and Valentinian: *Your maiesties desiring that pietie may be confirmed, haue enioyned the holy Synod to make a more exact prooffe of the doctrines propounded, &c.* Hereby it appeareth, that in those dayes, not onely particular Bishops and Popes, but the whole bodie and state of the Clergie were so farre subiect to Princes, as that these had externall authoritie to enioyne and command them to serue Christ Iesus in their callings.

^c Concil. Ephes.
edit. Peltan. to.
4. cap. 10.

^d Cusan. Epist.
2. ad Bohem.
pag. 834.

^e Gretf. def.
Bellarm. de
Scriptu. p. 1457.
^f Pigh. contr.
Ratisbon. loc. 15

3. Many of our aduersaries opinions are improbable, vnreasonable, and absurd. *The Scripture* (saith Cardinall Cusanus^d) *hath no greater authoritie to binde or absolue the faithfull, then the Church will. The definition of the Pope* (saith Gretfar) *is as authenticall as the sacred Scripture^e. Fornication in the Clergie* (saith Pighius) *is a smaller offence then mariage^f. To worship images is meritorious,*

D E D I C A T O R I E.

rious^g. When the Pope deliuereth a definitiue sentence touching faith, the spirit of God assisteth him infallibly in his conclusion, but not in his premises^h. He may priuately thinke, teach, and write heresieⁱ and yet in his Consistorie he shall alwaies sententiate and define veritie. He may be a lad of ten yeares old^k, an ignorant and vnlettered gull, vnable to write his owne name, or to vnderstand grammar; and yet he is the sole Authenticke Iudge of controuersies in Religion, and the whole Church is obliged vpon the greatest penaltie, to beleue his definition. And yet in this case the Church is not gouerned by new reuelation.

4. Some of our aduersaries (more ingenuous then their fellowes) confesse, that we beleue and hold the foundation, the summe of pietie, or maine and vitall matter of Religion.

Now in regard of the premises, it appeareth that our aduersaries haue no iust cause to embroile and disturbe the Christian world, and in hostile and barbarous manner to deale with vs for matter of doctrine: considering that if they do not falsifie our Tenet^{*}, and impose that vpon

sinne. That a regenerate person hath not freewill. That iustified people, are not inwardly clesed from mortall sinne by grace. That Sacraments do not conferre grace. That the Church militant is a Platonicall Idea. That euery priuate and vnlearned Christian is a iudge of controuersies, and an interpreter of Scripture. That the true Church visible hath no authority to determine controuersies of faith. That the Eucharist is onely a figure of Christ his presence, and an empty signe. That good works are not meanes of saluation. That we yeeld no honor to the blessed Virgine, and other Saints, &c.

^g Andrad. orthod. explic. lib.

⁹ pag. 284.

^h Stapl. Relect.

[•] contr. 4. q. 2. no-

tab. 4. Canus.

[•] loc. theol. 1. 6. c.

8.

ⁱ Bosius de sig.

eccles. 1. 18. cap.

6. Caictan. d^g

author. Pap. &

Concil. cap. 9.

Bannes, Azor.

Greg. Val. Gret-

lar, &c.

^k Reade after-

wards in this

booke. p. 118.

and pag. 142.

Cassand. de of-

fic. boni viri,

p. 39. De fide in

Christum mor-

tuum & relusci-

tatum, de chari-

rate Deo &

proximo collo-

canda, contro-

uersia nulla est.

Porro in his du-

obus capitibus

pietatis summa

consistit, &c.

^{*} They lay to

our charge, that

we hold: God to

be the author of

vs which we are free from. We maintaine no publike doctrine, but such as hath formerly bene reputed orthodoxe and Catholicke: and is either necessarily, or at least wise with greater probabilitie and apparence of truth, deriued from sacred Scripture, and from the Primitiue Councels and Fathers, then the aduerse Tenet defended by them.

The matter then, which principally & without present hope of reconciliation deuideth Christendome, is the pride and vsurpation of the Pope. And no doubt other doctrinall controuerfies are subtilly kept on foote, to be a stalking horse for this.

When these maximes and theorems ensuing be considered, let each impartiall Reader reuolue with himselfe what is the true cause of the discord whereof I speake.

No Chapter, no booke (of holy Scripture) is canonical, but by the Popes authoritie.*

* Greg. 7. Apud
Baron. tom. 11.
an. 1076. Num.

*The Pope may place the (fabulous) booke of Her-
mes and Clement his Constitutions, among canonical
Scripture*.*

33.
* Stapl. Relect.
controuerf. 5.
quest. 7. artic. 4.
pag. 514.

*The Roman Pontifex by the right of true Religion
may command all men, touching all their particular
affaires*

DEDICATORIE.

affaires and actions, and he is the Lord of all temporal things^a.

^a Bosius de ruinis gentium, l. 1. c. 18.

He is that statue in Daniel, which shall crush in peeces all the kingdoms of the earth^b.

^b Bosius de sig. eccles. l. 17. c. 3. Otho. Frising. chron. l. 6. c. 36. Romanum imperium, ferro in Daniele comparatum, pedes ex parte ferreos, ex parte fictiles habuit, donec à lapide præciso de monte sine manibus, excisum subruetur. Quid enim aliud lapidem sine manibus excisum, quam Ecclesiam, &c. Hæc, regnum, circa finem mundi, quem pedes significant, ferreum propter martem, fictile propter conditionem, in ea parte quæ infirmior fuit percussit: dum Regem orbis non tanquam Dominum orbis vereri, sed tanquam de limo,

The Pope may depose kings, (saith Tho. Bosius) for iust causes, and without any cause: because they be ignauious; yea for their age, and for an iniurie offered to one Abbot^c.

^c Bosius

It belongeth to Romish Bishops (saith our countryman Saunders) to pronounce the King an heriticke, and to declare that his subiects are exempt from yeelding all future obedience to him: and they (Popish Bishops) are to do their endeouours, that some other may be enthroned in his seate; and if subiects will not proceed herein according as they ought (traiterously,) then the Pastors are to procure by any meanes whatsoeuer (poyson, gunpowder, massacre, &c.) that he which sits in the chaire of pestilence may no longer reigne^d.

And what distaineth the king and maketh him an heriticke, or worthy of this fatall blow?

Here seos incusatur & damnatur Fredericus, quod inter alia, Romanum Pontificem, ipsum anathematis

propter humilem conditionem factum fictilem, gladio anathematis ferire docuit. Ipsa vero quæ antea parua fuit, & humilis, in quantum montem excreuerit, iam videri potest, &c. ^d Sander. de visib. Monarch. l. 2. c. 4.

vinculo

e Fazel. de reb.
Siculi. l. 8. c. 2. p.
443.
Vide Vſperg.
chron. an. 1012.
pag. 241.

f Papir. Maſſon,
de. epiſc. vrb. l.
5. vita. Bonifa-
cij. 8.

* Maiore odio
incenſus, &c.

g Sander. de vi-
tib. Monarch. l.
2. c. 4.

Pro Chriſto
ſtringere, &c.

Theoderic. Ni-
em. de ſchiſ. pa-
par. l. 2. c. 7. Vſu-

reſalam incuria
Romana exer-

cebantur, & non
reputabatur

peccatum.

Torniel. annal.
p. 161. A Pon-

tif. maximo fuit
diſpenſatum,

cum Emanuele
Portugallie Re-

ge, vt duas ſuc-
ceſſiue vxores

duceret: &
cum Katherina

Ferdinandi, &
Elizabethæ Re-

gum Hiſpaniarum filia, vt ſucceſſiue duobus nuberet fratribus, Angliæ Principibus.

h Tho:
Waliſingham. hiſt. Anglor. in Edward. 2. pag. 79. Gulielm. Nubrig. hiſt. Angl. l. 2. c. 16. Centum homicidia inter fines Angliæ à clericis cõmiſſa (ſub Henrico ſecundo, &c.) Tot millia taliũ &c.

vinculo aſtringere non potuiſſe dixerit (ſaith Fazel-
lus :) The (Emperour) Fredericke is accused
and condemned of hereſie, becauſe among o-
ther ſayings he affirmed, that the Romane Pope
could not anathematize, (or by his curſes de-
priue him of his imperiall dignitie.)

And Papirius Maſſon ſaith: *The Pope being
transported with vehement hatred*, ſent into France
a certaine Archdeacon, with Breeues containing dire-
full cenſures to be publiſhed againſt Philip then King:
If he would not acknowledge himſelfe ſubiect to Pope
Boniface, as well in things ciuill, and temporall, as in
ſpirituall^f.*

Thomas Saunders alſo ſaith: *The King ought
to be depoſed, if he will not blade it for Chriſt, Mat.
26. 25. (that is, for the Popes tyrannie and luſt)
alſo if he permit diuorces, or affirme uſurie to bee
lawfull, &c^g. Or if within his owne dominions,
he reſtrain the horrible and importable exacti-
ons and oppreſſions of the Pope: or if the King
will not come at his call^h: Or if he do impaire
the immunities of the Romane Church: (that
is, among the reſt, will not permit Eccleſiaſticall*

and

DEDICATORIE.

and religious persons to be lawlesse and exempt from ciuil obedience:) Or if he violate Sanctuaries, that is, do not tollerate theeues and villans when they runne to Cardinals houses, or other priuiledged places, thereby to euade the iust penaltie of their demeritsⁱ: Lastly, if the Emperour or King, chance to tread awry in exhibiting complement to the Pope, it may hazard his safetie. Fazellus reporteth as followeth^k: *Fredericke came to Rome at the Popes appointment^{*}, To whom Gregory (as the manner was) offered his right foote to be kissed by him. The Emperour (whether of ignorance or pride (it is uncertaine) did scarce touch the Popes knees with his lips. This discourtesie, entred (as it was meete) so deeply into the Popes breast, that he could neuer forget it, &c. And what might be the sequele thereof, (besides the story it selfe) let the doctrine of Thomas Saunders^l resolute vs, who saith: Elizeus his sword is mentioned in the last place, (1. Kin. 19. 17.) as being such which no man can escape, although he haue escaped the sword of Asabel and Iehu: Euen so, the censure of the spirituall power can by no meanes*

i Papir. Masson, de Episc. urbis l. 5 in Urbano. 5. Seelesti homines grauissimis facinoribus perpetratis, ad Cardinalium domos fugere soliti, legu nodis, & digno supplicio eximebantur.

kFazellus de rebus Sicul. l. 8. c. 2. pag. 439.

Ex decreto Pontificis, Cui cum de more, &c. (à principio non fuit sic.) Erronee lapsus, an superbia, incertum.

Altius ut par erat in Pontificis, animo infederat, quam ut unquam excidere poterit.

e Sander. de visib. Monarch. l. 2. c. 4. Elizei gladius ultimo loco numeratur, velut quem effugere nemo

possit, etiam si gladium vel Asabelis, vel Iehu effugerit: sic spiritualis potestatis censura evitari nullo modo potest.

Baron. annal.
tom. 12. anno.
1106. num. 14.

be auoided. And Cardinall Baronius hath a memorable sentence in maintenance of a most immane and vnnaturall act against the Emperour. When young Henry rebelled against his father, and deposed him from the Empire: brought him (his father) to his end; and for five yeares after his death kept him vnburied: Who (saith Baronius) can denie but that this was an eminent worke of pietie? And you haue no more cause to blame this sonne, then to accuse one for putting bonds vpon his father when he is mad, furious, and franticke, by meanes of some deadly ague.

And from hence it may appeare, that the proper and adequate cause of the discord and diuision of the Western region of the world in matter of Religion, is the ambition of the Roman Pontifex, and the pernicious doctrine of his fautors and parasites*, held on foote to support the Papall throne.

* Papir. Masson. de Episcopis vrbis. li. 6. in Leo. 10. rehearseth the speeches of Longolius, saying to the Pope: Te non tam quasi Pontificem maximum, quam vt Principem Romanū, id est, Regum omnium Regem.

There be some which forbear not to censure Diuines of our part, for continuing the breach in Christendome, and maintaining controuersies in Religion. But I entreate these censors indifferently to consider. 1. That the truth which we maintaine is the common right of all Gods people

D E D I C A T O R I E.

people as well as our owne, and that in defence thereof we passe not the bounds of our calling.

2. Other states of men are as lyable to the oppression of the Pope as the Clergie, and as vnable to beare it. 3. Let them repute with themselves, the acts both of present and elder times.

Could his excellent Maiestie (*whose abundant clemencie, his very aduersaries cannot dissemble* *) be permitted within his owne dominions, after the most hatefull and mischieuous treason that euer was named vpon earth, to impose an oath of ciuill obedience and externall loyaltie vpon his owne subiects? And with what impudency, spite and follie, did the Romists oppose his iust and necessary proceeding in this case?

But ascend we to former ages: were the States of this Realme, able or willing to endure the greivous and continuall pillage and oppression of the Pope in this kingdome? Surely, they complaine in Mathew Paris in these termes: *Satius nobis mori, &c. It were more desirable for vs to die, then to liue in this oppression. And England is become as a vineyard, which the wild boare (the Pope) hath rooted vp. Our Lord the Pope hath deuoured vs with his rauinous iawes, &c.*

* Master Briarly Apologie pæface, pag. 8. We cannot without note of more then barbarous ingratitude but acknowledge, that tender respect, and ever gracious disposition, whereby since his Highnesse first entry into so great opposition against vs of the state and time: We haue yet neuertheless bene (in respect of former times) mildly forborne or but sparingly delt withall, &c.

Rex Angliæ
Vasallus Papæ.
Math. Paris. pa.
844.

Now

* *

Now forasmuch as the calling of Bishops and Ministers in the Church, is to be watchmen. 2. Tim. 4. 5. And spirituall combatants and souldiers against the enemies of truth. 1. Tim. 1. 18. They are not reproveable when they discharge that dutie wherewith they be intrusted. Chrysostome * hath a memorable exhortation to the performance of this dutie, saying: *Execute those things which concerne thine office, giuing occasion of discord to none. But if thou perceivest godlinesse to be impeached, then preferre not concord before veritie, but with a generous mind persist vnto death.*

* Sup. Rom. hom. 22.

Callander de offic. boni viri. In concordia & pace concilianda, id cauendū, ne quævis tranquillitas & quies (quæ etiam in summa seruitute & corruptissimo Ecclesiæ statu esse possit) pro Christiana pace suscipiatur. Ea enim demum vera, solida, & Christiana pax est, quæ cum Dei gloria & voluntatis eius executione coniuncta, & ab omni corruptela cœlestis doctrinæ & diuini cultus disiecta est.

* Lib. 1. offic. cap. 36.

This instruction and resolution (*Right Reuerend Father*) hath wrought impression in me. I neuer intended (being conscious to my selfe of many wants) to haue appeared in publike, disputing controuersies, but purposed to leaue this taske to persons of better abilitie. Neuerthelesse occasionally, and through extraordinary pro-uocation of a *clamorous Pontifician*, who hath beyond all measure insulted ouer a dead man, I am compelled (after a sort) to be contentious. Saint Ambrose * saith: *Qui non repellit à socio iniuriam si potest, tam est in vitio quàm ille qui facit:*

He

DEDICATORIE.

*He which repulseth not an iniurie from his fellow, if he be able, is in fault as well as the other which offereth wrong. But a Brother, and the same such a one as suffereth wrong for a iust defence of truth, is more to be regarded then any companion or common friend. And the same Father * also saith: That one may be called to account before God, pro otioso silentio, for slothfull silence, as well as pro otioso verbo, for idle wording or speaking.*

And now Right Reuerend Father, hauing vpon these motiues waded thus farre: I presume to offer these my labors (though vnworthy) to the view and patrocinie of your Lordship. The subiect of this Treatise (being controuersie,) is of that quality, as that none are so idoneous to be ouerseers and iudges thereof, as the Guides and governing Pastors of the Church; and the same being a defence of sacred truth, none are fitter to be Patrons thereof then the Bishops of the Church. Saint Cyprian * hath said long since: *That the Church is seated vpon the Bishops* (he meaneth as vpon the greater columnes) *and by these rulers euery act of the Church ought to be guided.*

Your Lordship is eminent in this order, and gracious with his excellent Maiestie (by whom

Li. i. offic. 3.

** Epist. 27. Inde per temporum & successionum vices, Episcoporum ordinatio, & Ecclesie ratio decurrit, vt Ecclesia super Episcopos constituitur, & omnis actus Ecclesie per eosdem prepositos gubernatur.*

THE EPISTLE

next to God we all liue and breathe. Lam. 4. 20.)
You are a father and friend to the Clergie, o-
uer which God and his Maiestie hath placed you,
& I my selfe haue my particular station in your
Diocesse, and exercise my function vnder your
Episcopie. In regard whereof, I thinke my selfe
obliged, both to acknowledge your fauors, and
to select your Lordship to be my Patron. And if
this my seruice may proue in any measure pro-
fitable to the Church, whereof I am a member,
and gratefull to you and to the rest of my supe-
riors, I shall thinke I haue laboured to purpose.
Otherwise I must accuse my selfe of being ouer
busie, and acknowledge with Saint Ambrose*:
That *tacere nosse quàm loqui difficilius est*: It is more
difficile to know when to be silent, then to speake. And
thus presuming no further, I rest,

* Offic. l. i. c. 2.

*Your Lordships in my
best seruice,*

Francis White.



The Epistle to the Reader.



Ince the decesse of my Brother D. white, there is published against him a libelling and despitefull Treatise, entituled, White dyed blacke.

The Author thereof (being a Romish Priest) undertaketh to demonstrate, that the Doctor in his booke called the way to the Church, hath committed many foule and wilfull abuses; and in particular: corrupteth Authors, deliuereth manifest and confessed vntruths: and in his disputing vseth many loose and absurd illations.

And to the perswading hereof, he proceedeth as followeth.

I. In the Epistles prefixed to his booke, and in sundry passages besides, he largely and loudly accuseth the Doctor, declameth and thundreth against him, with a whole volue of loose words: and boasteth and florisheth before he come to the fight, of an absolute conquest and victory ouer him and his worke. The facing and verball ostentation of this Romist, is so impudent, that it putteth downe the Giant of Gath. I. Sam. 17. (Onely his force and stature is meaner, his ioynts and limbes are feebler, and his armour is lighter.)

When a certaine mercenary souldier did with many bold and impure reproches exclaime against Great Alexander: Plutarch. Apothegm, Memnon the Generall of Darius his armie, lent him a blow with his lance: saying, that he had hired him to fight against Alexander, and not to raile at him. And howsoeuer

THE EPISTLE

the verbal clamors of this Romist are much applauded by his fautors, yet indeed they rather deserue stripes, Pro. 19. 29. then praises: and are nought else but windie and worthlesse stufte, of no more force to make a conquest of the Doctōr and his cause: then the prating of the souldier was to dissparkle the inuincible armie of Alexander the Great.

* Iustin. collo. cū Tryph. Soletis seu muscæ aduolare ad exulcerata, si quā inter plurima re. Et dicta exciderit vel vnum quippiam quod vobis displicet, aut non satis intelligitis.

a Aug. lib. 2. cont. Petil. Don. c. 51. Cathedra tibi quid fecit Ecclesiæ Rom. in qua Petrus sedet, & in qua Anastasiū hodie sedet.

b Vel Ecclesiæ Hierosolomitanae in qua Iacobus sedet. & in qua hodie Iohannes sedet, quibus nos in Catholica unitate connectimur.

c Reade part. 3. of this booke in the beginning.

d Obserue in the first part of this booke, in sundry paragraphis his abusive dealing with authors, &c

2. In his progresse about the matter it selfe: This Aduersarie doth not confute, either the whole or any one continuat part of the Doctōrs worke, as it lyeth in order, but maketh a rapsodie, and selecteth here and there instances and materials, which seeme aduantageous to his purpose. And as the Amalekites, not daring to affront the maine host of the Israelites, preyed vpon straglers, and such as were feeble and hindmost in the companie. Deut. 25. 18. So this Champion dissembleth, and passeth ouer the maine bodie and firme testimonies and arguments of euery question, and fasteneth his nailes vpon the more feeble * & lesse principall branches.

3. This Aduersarie hauing without all modestie, taxed my Brother of corruption, vntruth, &c. doth himselfe perpetually commit the same offences.

In the front of his booke he affixeth a select sentence out of Augustine^a, to make the Reader beleue, that this Father is a witnesse for the Monarchie of the Pope: But he pareth off one clause thereof^b, which being added, sheweth that this great Doctōr gaue equall authoritie to the Church of Hierusalem and the Romane: and made the Patriarches of these two Seas, colleagues and compeeres.

And throughout his worke, he scarce frameth one sufficient or tollerable illation and consequent^c: and he peruerteth the meaning of all Authors^d which he produceth. And, which is a certaine argument of his cowardise and bad cause: In the most points he dissembleth the proposition and assertion which

TO THE READER.

which the Doctor deliuereth, and whereunto he coupleth his testimonies and illations: And in place thereof, substitutes another proposition or sentence, that so he may haue color to say what he listeth. when Diogenes^f beheld a wilde and unskilfull archer, he ran to the marke, thinking to stand there in greatest safetie: and if the Reader repaire to the true point and state of euery question, he shall perceiue that this obiecter in most of his exceptions, roueth at a contrary marke, and fighteth against a scarre crow or Chimera of his owne deuising.

^f Diog. Laertius
lib. 6. vita. Philo-
soph.

4. This Romist pretendeth that the allectiue or impulsiue cause, which awakened his sleepe pen, and impelled him to writing, was the euill deportment of the Doctor in his booke: But his manner of proceeding, to wit, his insinuations (among which this is notorious, that he dedicateth his booke to the Vniuersitie of Cambridge) his derision, declaiming, calumniation, &c. and then his slender and emptie disputing, being onely popular and not theologicall or scholasticke (and in no sort fitting these acute and iudicious persons whom he presumed in his preface to make his Peeres and Censors,) do solemnly proclaime, that the essentiall reason of diuulging his Treatise, was to salue the credit of his Popish cause, with his owne partie: and hauing obserued the euill successe of his compartner A. D. (who opposed the matter,) he laboureth by popular and plausible pretexts to eleuate the esteeme of the Doctors writings: which had wrought impression vpon many, and were likely to preuaile further.

Hier. Proce. m. l.
12. in Esa. Nul-
lus tam imperi-
tus scriptor est,
qui non inueni-
at lectorem si-
milem sui.
Laert. in vita
Diog. l. 6.

This Cretensian is not ignorant, that vaine and instable minds (whereof there are great plentie) do greedily attend and affect that which is like vnto themselves: and perhaps he hath read, how when the Philosopher spake soberly to the people, they gaue him no audience, but playing the minstrell,

THE EPISTLE

g Septim. de-
cretal. lib. 5. tit.
4. c. 6.
h Tertul. de spe-
ctac. c. 2.

i Aduers. leg. &
proph. l. 2. c. 4.
k Plutarch. de
discr. adul. &
amic. Medius
princeps parafit-
torum Alexan-
dri magni, suis
præcepit, ut au-
dacter calum-
nijs inceslerent:
Quia etsi vulnus
sanauerit qui
sauciatus est, ci-
catrrix tamen
manet.
l Cypr. Ep. 55. Si
id enitumur &
elaboramus, ut
possimus Deo
placere, conui-
cia & maledicta
humana debe-
mus contemne-
re.
m Cyr. in concil.
Ephesin.
n Ep. 55.
o Chryf. 1. Cor.
hom. 43.

multitudes flocked about him: all so superstitious Romists, are prone to credit the worst, concerning all them which are aduerse to them: and the most of them are inuened with hatred against vs. And our answer for our selues is not admitted to be heard or read by them g: And thereupon to be accused by any of their owne partie, is to their proselytes a conuiction of vs. And it fareth with them as Tertullian^h said of the Gentiles: *Lingua ad maleloquium, & aures ad receptaculum maleloquij*: Their tongues are bent to euill speaking, and their eares are open to entertaine euill saying.

And I may charge this aduersarie, as S. August.ⁱ did a Manichee, that he is one of that number, who stoned the messengers that were sent vnto them, Math. 21. 35. *Non ictibus saxeis, sed maledictionibus duris*: not with knocks of stones (which present times, and protection of gracious Princes permit not) but with hard and grievous words. He is according to the manner of the Seminary, extremely slanderous^k: and without any knowledge, witnesse, or probabilitie of the things objected, cryeth Beelzebub, Samaritan, glutton, &c.

Howsoeuer, we may not desist from reproofing error, because of the reproch of men, Esay 51. 7. And the great Apostle passed before vs through good report and euill. 2. Cor. 6. 8. And Cyprian^l complained in his dayes of such as trauelled to Rome against him, cum mendaciorum merce, with a packet of lies: and Cyril^m saith, It is not possible to escape the venime of euill speakers, if a man be neuer so vnblameable: But yet as Cyprianⁿ saith: *Non qui audit, sed qui facit conuicium miser est*: He onely is miserable that uttereth slander, and not they which are reproched. And (with Chrysostome^o) We maruell not if a serpent spit venime at vs when he is pricked: and we more honour our valiant Captaines, when they returne with dyed garments

TO THE READER.

garments from the conquest of their enemies. That certaine dishonest and malicious things (*saith Cyprian*^p) are ^{p Ep. 52.} bruited of him, I would not haue thee maruell; seeing thou knowest that this is perpetually, the diuels worke to teare in peeces Gods seruants with lies: & to conspurcate and vilifie their glorious name, with false opinions, &c.

5. *This Popish Priest hath turned himselfe into many shapes, to make sowre appeare sweete, darknesse light, and euill good: and he applieth the best complements of fraud and art which are in him, to extenuate the worth of his aduersarie and his cause; and to exalt and blandish his owne: Yet as a pot-sheard couered with siluer. Pro. 26. and as dung mixed with perfume* ^q, *so is the burden and substance of* ^{q Creg. Naz.} *his worke. And I shall not wrong him in applying that sentence of Augustine* ^r, *to his tripartite worke: Puerile* ^{r Contr. faust.} *ludibrium, muliebre iocamentum, aniculare deliramentum, continens initium truncum, medium putridum & finem ruinosum: It is a childish toy, a womanish trifle, and an old wifes dotage: containing a blockish first part, a rotten middle, and a ruinous conclusion.* ^{Manich. l. 13. c. 6.}

If God had ordained my Brother longer life, himselfe had bene best able (if this Treatise had come forth) to haue defended his owne worke, and to haue put this Alyen to flight: But the diuine prouidence (which all things obey) disposing otherwise: and he being now translated out of the Church Militant into the Church Triumphant; his owne trauels are ended, and his warfare is accomplished: And resisting and reprobuing his Aduersaries in this world, must either ceasse, or be supplied by others.

Now had the Aduersarie proceeded in this matter with any moderation, I would not haue interposed my selfe, nor presumed in this ripe and lettered age to haue come in public,

THE EPISTLE

like, neither had it needed. The defence of the faith and doctrine of the Church of England, dependeth not upon such private mens labors, but is supported by firmer pillars and more solid bases. But the insolencie of this Romist, was so abusive and intollerable: (presuming no doubt the Doctor being deceased, he should neuer be called to a reckoning) that many deemed it unworthy for me, to suffer a dog to pisse upon the dead ashes of my well deseruing Brother: and an impure sy-cophant (hauing all his force in his tongue as an adder hath in his taile) to distaine and deride his iust deserts.

And being now engaged in this businesse, I intreate the Reader to consider these few things following.

1. That the veritie of doctrine, and the cause beewene our Aduersaries and vs, dependeth not upon gaudie and audacious speeches of either side, but upon substance and weight of things; and therefore he must not measure the truth of the cause by painted and glorious words: but penetrate into the matter it selfe. For as they which behold enterludes, do not esteeme those Actors to be Kings and great worthies which play the parts and utter the speeches of such: knowing that these things do onely serue the scene: so it happeneth in our Aduersaries proceedings, when they stile themselves Catholikes, and their Aduersaries heretikes, nouellists, &c. And enrobe themselves with the habit of Antiquitie, succession, vniuersalitie and the rest: here is a very stage play. Therfites acteth Achilles his part, and a Cobler beareth Hercules club.

2. Take notice that I haue purposely and with premeditation abstained from replying to sundry opprobrious and abusive passages of this Aduersarie: not for want of matter to reply; but partly for that it irketh me to use such demainor, as the indignitie of his abuses require: partly taking counsell
from

TO THE READER.

from Saint Hierom, who saith: It auaieth not the cause, to remaigne them which haue wronged vs, or to requite our Aduersaries with the law of like.

Ad Pammach
& Ocean. de o-
rigine error.

3. I haue added to sundry passages of this Treatise, observations concerning the matters in question betweene the Aduersaries and vs: partly to make my labor more profitable to the Reader, which otherwise would for the more part haue bene taken up in altercation & word-bate; and partly to notifie to the Reader the state of the question & true Tenet of each side: (which our Aduersaries continually obscure and dissemble, placing a Chimera and counterfeit in stead thereof.)

4. I haue placed in the margent of my booke the words of many Authors, whose testimonies I produce: partly to abbreviate the worke in the text, partly to take away iust occasion of quarrell from the Aduersary, about translation or other falsification; and also to benefit such persons as want the bookes of the said Authors, and to offer others a present view of that which I affirme.

5. In sundry questions I omit very weightie arguments and documents belonging to our cause, by reason the same are obuius in our worthie writers, and are better and more fully handled and proposed by them, then they could haue bene by me.

6. If it seeme good to this Popish Priest to reply, it shall be iust for him to proceed according to the state of the question deliuered by me, and not to reply (as he hath done in this booke) upon an imaginarie Tenet. And I further presume that in regard of his owne reputation, (which is already impaired by this demainor) he will not trifle out the time in banding words, or collecting pretended contradictions, or perverting assertions besides their meaning: Or snatch here
and

THE EPISTLE, &c.

and there, (as a dog lappeth Nilus) or diuorce & disioyne one parcell of my sentences from another: But seeing that I haue proposed in each question perspicuous and distinct matter for him to reply vpon, which he cannot mistake, (vnlesse he intend to raise a smoke, and thereby to shelter himselfe:) that he will accordingly descend to the examination and repro- uing of that which is disliked by him, and maintained by me.

And now referring these my labors to the iudgement and conscience of each discreet and impartiall Reader: and submitting my doctrine and writing to the Church of England, whose obedient sonne I professe my selfe to be: I will descend to the particular examination of the Aduersaries proceeding.

Thine in all the offices of Chari-
tie and truth,

FRANCIS WHITE.



Answer to T. W. P. his Epistle de-
dicatorie to the most Celebrious
and famous Vniuersitie
of Cambridge.

T. W. P.

I Ngenious and learned Academians, I do not present this my labour vnto you, intreating hereby your patronage thereof. For how can I expect so great a fauour, since most of you dissent from me in that Religion which is here maintained? Neither as holding this poore worke, for any art therein, worthy your iudicious view. For I am not onely conscious to my selfe of mine owne weaknesse, but do also greatly admire your piercing and cleare eyed iudgments. To you then I exhibite it, as appealing to the Mother (such is my confidence in your impartiall and euen censures) as iudge betweene her sonne and my selfe.

Answ. Saint Augustine truly said ^a: *Paries dealbatus* ^a Sup. Psal. 103. *hypocrisis, foris tectorium, intus lutum.* As in a mud wall which is whited ouer, the outward crust is faire and the inside dirt, so is hypocrisie and faigning. If this Romist had dealt plainly, he should haue dedicated his booke to the *septem Dormients* ^b seauen sleepers, (for fantasies are fittest for dreamers) and not to the waking and iudicious

^b Antonin. sum.
hist. p. 2. tit. 16.
§. 20.

Acade-

AN ANSWER

Academians : their spectacles are too true for his false eies. But as Bargemen looke one way, and make their stroke another : so this Cretusian intending to gull his owne superstitious fautors, placeth the Academians in the front of his booke. But it is scarce credible, that a deceiver which vttereth onely counterfeit coine, hath an intention to come to the touchstone. And the piercing and cleare eyed iudgment of learned Academians, is too euen and sincere a modell for a Romist to be measured by.

*Poeta cum primum ad scribendum appulit animum,
Id sibi negotium credidit solum dari
Populo ut placerent quas fecisset fabulas.*

T.W. For whereas my designed Aduersarie at this present (to whom your Vniuersitie hath first giuen his education for literature, and since hath graced him with the inuestiture of Doctorship) in answer to a Catholike Treatise (first penned by one of my fellow laborers in the vineyard of Christ) hath written a most virulent and scandalous booke, intituling it the way to the true Church. The which booke was found so full of corruptions, vntruths, and other such base matter, that it was holden in the opinion of many great and learned Priests, rather worthy of contempt then answer.

*Orat. 35. ad o.
150. episc.

Ans^w. Gregorie Nazianzene * aptly compareth seducers to the fish Sepia, which muddeth the waters with a certaine blacke matter like vnto inke, that so it may escape the sight of the fisher. T. W. P. doth imitate this fish, and endeuoureth to make that muddie and blacke which is transparent.

D. White by his literature and paines, and by veritie of a good cause, discovered the weaknesse and falshood of the Romish superstition. The blow which he hath giuen

T O T.W. HIS EPISTLE.

uen the Popish cause, offendeth and grieueth the fautors thereof: and they hauing vnluckily succeeded in their reply about the matter, T.W.P. doth now assay to salue, and colour things with brauerie and boldnesse of words, and will make the world belecue, if they please to hearken to him, that light is darknesse, and white is blacke. But now to the matter.

T.W. *By one of my fellow laborers in the vineyard of Christ, &c.*

Answ. Your fellow and you labor in the vineyard of Christ like those workmen of which Salomon speaketh: Cant. 2. 15. *The foxes, the little foxes, which spoile the vineyard.* And whereas you reproch the Doctors booke, instyling it virulent and scandalous, I say with S. Basil, that *things wholesome and good, appeare contrary to corrupt iudgments*^a: *Et quibus os putet, omnia que offeruntur putida fiunt, oris non elementi vitio*^b: To such as haue a rotten mouth, each thing which is offered seemes to haue a rotten taste, &c.

^a Basil. Epist. 75.

^b Espenc. com. in Tit. 1.

T.W. *It was holden in the opinion of many great and learned Priests, &c.*

Answ. *Mulus mulum scabit, and they which forsake the law praise the wicked.* Pro. 28. 4. And you receiue honor one of another, which God giueth you not. Ioh. 5. 44. But howsoeuer you iudge of your selues, you are indeed like the *Cantharides*, wherof Epiphanius speaketh^c, *Forma auricolores, venenum eiaculantes*, Of a colour like⁷⁹ gold, but casting forth mortiferous poyson. *Quibus verba sa lingua est, cor verò obtenebratum*^d: Which haue a gaudie tongue full of words, but a blacke and darkened heart.

^c Lib. 3. hæres.

79.

^d Cyril. lib. 7. cont. Iulian.

T.W. *The Doctors booke was holden worthy of contempt,*

AN ANSWER

tempt, &c.

Ans. Hucksters who intend to vtter deceitfull wares, will not sticke to disgrace better merchandise. But if the Doctors booke be so meane and contemptible, how happeneth it that it putteth you to your shifts? and causeth you to flie to the *blacke art* for weapons against it? And yet you haue still the worst, & must sit downe with losse: *Et dum vis esse prado, factus es prada*^e, Whiles you seeke to rob another of his credite, your selfe are made a prey.

^e Aug. sup. Psal.
38.

T. W. Master white not onely in the preface of his booke, but also in diuers places of his second worke, vaunteth much of his sincere dealing: saying, my *Aduersarie* cannot present the Reader with one conclusion, one doctrine, one quotation, one line or letter, to make him really see wherein I haue failed. This idle venditation of ingenuitie and vpright dealing, hath awakened my sleepe pen, and giuen birth to this Treatise: wherein I undertake to make good, that the very ground and burden of his first booke is meere corruptions and vntruths, and other such impostures, in the euicting whereof I am so secure, that I willingly make you Iudges, &c.

Ans. D. White being conscious to himselfe of his vpright meaning, professeth accordingly, that he wittingly maintained nothing but the truth. Yet he neither assumeth to himselfe, nor any man else presumeth of him, that he failed in no sentence, quotation, line or letter. This is ouer swelling to be spoken of a greater man then D. White. Saint Augustine himselfe saith^a: *In omnibus literis meis, &c.* In all my writings I do not onely desire a pious Reader, but an ingenuous corrector. And the Doctor in the preface of his second worke vttereth this confession: I acknowledge my selfe to be a man which may erre, &c. They

^a Proem. l. 3. de
Trinit.

TO T.W. HIS EPISTLE.

They may finde in such a multitude, possibly, some to proue that the diligentest writer may be ouerseene; but the substance they cannot discredit. And in that place which you object, page 129. my Brother speaketh onely of the Reply against his first booke, compiled by *A.D.* and saith that this Iesuite was not able in that Reply to present the Reader, with any line, conclusion, &c. And whereas you affirme that the ground and burden of the Doctors booke, is corruptions, &c. and in euicting thereof you are so secure, &c. 1. I maruell that you leaue the substance, ground and burden of the booke vntouched, and do onely carpe and snatch here and there at certaine parcels. 2. Your grand securitie of euicting, &c. is either in words onely, and you are compelled according to the saying of Tacitus, to succour your cause with audacious protestation, or else that is verified of you which Nazianzene saith *: *ἁγῶν ἀμεθίας ἐκγονον*, Audacity * Orat. 7.p.149. is the of-spring of ignorance. But if your securitie be so firme, I intreate you that we may vnderstand the bases and principles thereof. Sure I and you are hitherto well dusted, and setting words aside, you haue performed nothing, which may hold you from plaine running out of the field.

T.W. *It is certainly reported, that desire of praise a windy Meteor, &c. first inuited Master White to support footh with his learned hand, the threatning and falling pillar of his new Church, &c.*

Ans. This report was not hastily to haue bene beleued or published, *Solet enim fama mentiri* *: Fame ^{* August. Epist. 106.} vseth to ouerreach (like vnto you.) The true motiue of D. White his entring into opposition with you is deliuered ^{a Epist. de did. of his second booke.} by him selfe ^a, in these words: *The condition of the place*
 where

AN ANSWER

where sometimes I lived, transported with much superstition, and being importuned with Romish Priests and their bookes, and sometimes their libels set vpon the Church dores, drew vpon me a necessitie of doing what I was able. This was the impulsive cause of my Brothers writing, which you should rather haue taken notice of, then despitefully to haue forged a fabulous motiue out of your nursery of Tales. But say what you please: Doctor White entring into the number of writers, furnished with three languages, with much reading and variety of learning, gained good respect and won reputation: your selfe obtruding your delamatorie and verball papers vpon the world, must expect after a while to haue the same consecrated to Vulcane, or spent in baser vse.

b Harding.
Greg. Val. 3. d.
1. q. 1. punct. 7.
S. 23.
Saunders. de vi-
fib. Monarch.
Epist. ad Pium
5. Nec parua
spe ducor pro-
pediem fore, &c
c Aug. Plal. 70.
Ad certum tem-
pus sunt Christi-
ani, postea redi-
bunt idola, &c.
d Chrys. hom. 7.
Rom.
e Maldonat. cō.
Ioli. cap. 4 Qui
Catholici sunt,
maiorē odio
Caluinistas ex-
terorū; omnes
hereticos prose-
quantur, quam
gentiles, &c.
f Aug. cont. Don.
g Sup. Plal. 70.

And whereas you prophesie the fall of our Church, as many of your brood haue done before you^b: assuredly you wil be decciued (as your Progenitors the Gentiles^c were in the like.) And although we doubt not, but that your good will and machinations shall euer be ready to further and contriue the ruine of our Church and State: (for, *Cui poterit vester animus conferri, cui vipera, cui assidi*^d? &c. To what monster can we fitly compare your malicious minds^e? to what viper? to what aspe? &c.) Yet it is well with vs, that *malitia non habet tantas vires, quantos conatus*^f: Your malice is sundry waies bounded and controlled; and our Church is like to endure, *ad senectam, & senium & vsque in finem seculi*: to elder daies and old age, and the very end of the world: as S. Augustine^g in the like case prophesied against the Gentiles.

T.W. I doubt not but by the assistance of him; Qui in veritate educet iudicium, Esa. 42. and by the ensuing discovery

TO T.W. HIS EPISTLE.

uery of his calumnious forgeries, so to prick the swolne bladder of his pride, as that all his frothy ostentation shall resolve to nothing, and that his writings like new found wels, being commonly in account onely for a yeare or two, shall for ever afterwards remaine neglected and contemned.

Ans^w. Your presumption hath deceiued you, and your hope is proued like the spiders web. For since the time that the terrible noise of your paper shot was heard, the Doctors booke hath receiued a new impressi^on: and euen as white when it is compared with blacke, becomes more amiable; so your blacke mouth hath added esteeme to your Aduersary. Yea like as perfume being bruised is more odoriferous, so the Orthodox way to the Church being more exactly tried and examined by meanes of your opposition, is become more acceptable and of better report.

T.W. *I hold it not inconuenient to giue some touch of that opprobrious tongue of his, &c.*

Ans^w. The Adage is well knowne, *Clodius de pudicitia*: A horrell declaiming of chastitie. No people vnder the Sun may worse complaine of opprobrious tongues then Romists. You spare no state, no age, no sexe: Your tongues are your owne, and are set on fire from hell. Yet your selues cannot endure to be reprooued for your most palpable wickednesse. D. White liued in those parts where you dayly exercised your trade of deceiuing, and he beheld and felt your deportment, which (howsoever you glory) was scarce such as can endure the tribunall whither you appeale.

T.W. *And now illustrious Academians, &c. make particular triall of the chiefe grounds of our Catholike Religion, and looke backe into the continuall practise of Christs Church*

since it first being; and assure your selues we shal not be found superstitious and blind, &c. For how can they be blind who behold the articles of their faith with the eies of all Antiquitie? &c.

^a Cypri. de unit. Eccles. n. 4. vid. B. Billon. Christ. subiect. pag. 65. Goulart. annot. sup. Cyprian. ^b Possuin. ap. par. verb. Nicen. Concil. In the 6. Canen, Antiqua consuetudo seruetur, per Egyptum, Libyam, & Pentapolim, ut Alexandrius Episcopus horum omnium habeat potestatem, quia & vrbis Romæ Episc. parilis mos est: The Rom. edition hath exchanged these last words into: talis Episcopi Rom. consuetudo est. ^c Vid. Possuin. Appar. verb. Gelasius. ^d Caietan. opus. de author. Papæ, & Concil. ca. 8. Concilij Constantinensis decreta à Papa Martino confirmantur.

Ans. The Academians haue alwaies done as you require; and thereby find you guiltie of Nouellisme. But with what face do you call the Academians to antiquity, when you daily corrupt their ancient monuments? and both forge and bring in counterfeits; and reiect and censure authenticke records, and dally with the Fathers as children do with their toyes?

Pammelius hath foisted into Cyprian a new sentence to proue supremacy^a. And the Romane edition of the first foure Councils, hath remoued out of the first Nicene Councell certaine words^b which formerly were authenticke in all your owne editions. How many spurious and degenerous impes hath Bignæus patched into his new tomes of old Fathers? And because Gelasius condemneth the heresie of Transubstantiation, you will suffer his workes to haue no being^c. And in like sort you deale with Epiphanius Epistle about images: and with Basils lesser questions, and with sundry other. Neither will you endure any generall Councell if it make against you; as appeareth by the Council of Chalcedon, session 16. and by the Councell of Constance, which although it were confirmed by the Pope (as Caietan affirmeth^d) yet you reiect the same in certaine articles.

And because you say that you behold all the articles of faith with the eyes of Antiquitie; let vs intreate you to shew vs these articles in Antiquitie: *The authoritie of the Pope is greater then the authoritie of a Councell: and the last resolution of faith is into the Popes sentence: and his definition*

TO T.W. HIS EPISTLE.

tion is as authenticall as the Scripture: He is Lord and Prince over the whole Church, &c.

Reade to vs out of Antiquitie, that the Latin vulgar translation of Scripture is authenticall, and not the Originall: That Church Service is to be vsed in an unknowne tongue: shew vs your amputation of the Eucharist; your doctrine of the merit of condignitie; auricular confession according to your fashion: The physicall efficiencie of the elements and words of Sacraments; Adoration of crosses, and images with Latria, &c. Our Aduersaries haue a gift to see that in Antiquitie, the contrary whereof the ancients themselves saw: and these men with bodily eies can behold inuisible things, like on Ketellus who (according to William Nubrigensis) obtained a gift to see diuels.

T.W. Examine it by the rules of Gods sacred word, and for the true sence of the written word, recurre to the ioynt expositions of the Primitiue Fathers, &c.

Hist. Angl. l. 2. c. 21. Obtinuit tale donum à Deo vt dæmones haberet conspicabiles.

Ans. 1. Your Doctors teach that we must receiue your popish faith without examination^a: and that the resolution of our faith is into the authoritie of your Church and Pope, and not into the word of God^b. *2.* None can vse the rule of the Scripture but Romists (according to your Tenet,) and therefore you mocke the Academians when you referre them to the triall of faith by Scripture. *3.* Of sundry parts of holy Scripture, there is no common exposition deliuered by the Fathers^c. *4.* The texts of Scripture, Math. 16. and Ioh. 21. 15. which you make the foundation of Papall supremacy, are diuersly expounded by the Fathers, yea by sundry Papists. Shew vs this exposition of the text, *Pasce oues, feed my sheepe, that is according to Bellarm. beare rule ouer my sheepe in a royall or kingly manner, in all, or in two of the Fathers.*

^a Stapl. Rel. c. 4. q. 1. ar. 1. p. 430. & 435. ^b Ibid. p. 434.

^c Reade the Commentaries of Tolet. vpon Luke, Iohn, Romans, Psalme, 32. &c.

Bellarm. Recognit.

AN ANSWER

T.W. Remember that the most remarkable Protestants for learning, do confesse that those Doctors are Patrons of our faith.

Ans. The notorious and impudent falshood of this assertion is manifested by me in the second part of this booke.

T.W. Be neuer perswaded, that since it is granted that the Romane Church was once the true Church, and the time of her reuolt cannot be knowne, that the daughter of Babilon could euer so vnespiedly become a Babilonian strumpet.

Firmil. ap. Cypr.
Ep. 75. Iuste in-
dignor, ad tam
apertam & ma-
nifestā Stepha-
ni stultitiam, qui
sic de suo loco
gloriatur, & se
successorem Pe-
tri contendit,
&c.
Vid. Concil. Af-
frican. c. 101. &
Can. 9.
Vid. Concil.
Chalced. sess. 16.
Vid. 6. Sinod.
Constanti. c. 36.

Ans. 1. There were tares sowne by the enuious man in the field, and yet they were not espied vntill they grew vp. Math. 13. 25. 26. And diseases and old age seise many times on bodies in an insensible manner. Yet the errors of the Romane Synagogue, and the vsurpation of the Pope, were espied and resisted; and for a time suppressed, and afterwards by strength of faction and by corruption of times they preuailed. The Africans resist the Popes incroching; and the time when the Romane Pontifex became vniuersall is expressed in the storie. Adoration of images, communion in one kind, the precise number of seuen Sacraments, the article of Transubstantiation, the Latine translation, and Apocriphal Scriptures made authentically, &c. The time of the decreeing and making these errors authentically, is reported in the Church story.

T.W. Deuide not your selues from that most conspicuous Church of Christ which hath bene promised that in all ages it should most gloriously appeare to the eye of the world: lest so in lieu thereof, as for the last refuge you be forced to forge a mathematicall and airie Church, consisting of certaine imaginary inuisibilists, impugned by the Fathers, since its being consisteth

T O T.W. HIS EPISTLE.

consisteth meereley of not being.

Ans. The holy Scripture foretelleth such a Church as shall be conspicuous in vertue and grace, and in preaching the Gospell and holding forth the light of veritie, to such as haue eares and eyes of faith to heare and discern. But you tender vs a Babylonian strumpet swelling in pride and ambition, and detestable for auarice, treacherie and wickednesse. And indeed this visibilitie we detest. But it shall appeare hereafter in this Treatise *, that we maintaine a perpetuall visible Church, and differ from you about the manner of the visibilitie onely: and your reproach of mathematicall and airie is calumnious and vaine, and concerneth not vs.

T.W. *Suffer not an heteroclite sectary who reiecteth all regular, ordinary and mediate vocation, (like another Melchisedech, borne without father and mother) to plant in your soules a new kind of religion neuer hard of before, &c.*

Ans. *Desertor arguis militem:* your selfe a runagate and exorbitant, reproch a souldier, who had his settled standing by lawfull vocation in the Church whereof he was a member. There is no vocation of Pastors in the world so corrupt and mangled as is the Romane: (as shall be manifested hereafter in fit place ^d) and yet all their frame of religion is builded vpon this rotten pillar.

T.W. *Till a libidinous Monke by mutuall breach of vowes had yoked himselfe with a lapsed Nunne, &c.*

Ans. 1. Luther in this case did no more then some of your Church haue counselled others to do ^e: and then was commonly practised among your selues ^f. Cæsar

re, coniugium quæris. Quamuis id primo cogitandum fuerit, antequam initiareris sacris ordinibus: sed non sumus dii omnes, qui futura prospicere valeamus. Quando huc ventum est ut legi carnis resistere nequeas, melius est nubere quam vri. f Onuph. in vita Alexandr. 6.

Tom. 4. Concil. Surijs. Lateran. Concil.

sub Iulio 2. Vidimus vim, rapinas, adulteria, incestus, omnē denique scelerum pestem, ita sacra prophanaque miscere omnia: ita in sanctam nauiculam impetum facere, vt pene scelerum fluctibus illa latus de-

derit, & propemersa & pellundata sit.

Vid. Ioh. Sarisbur. Polerat. l. 6. cap. 24.

Et Stapl. Rel. cont. r. q. 3. ar. 5. pag. 158.

* Vid. part. 1. Chap. 3. §. 2. pag. 90. &c.

Aug. cont. Faust. manich. lib. 5. cap. 2.

d Part. 1. Chap. 3. pag. 115.

e Æneas Syluius. Epist. 307.

Credimus te vti non in sulso consilio, si cum nequeas contine-

AN ANSWER

Borgia sonne to Pope Alexander the 6. (this chaste Pope had sonnes) being a Cardinall and sacred person, did first murder his elder brother, and then forsooke his priestly order and married with the Neece of the French King. And see other examples in the margent 8. Now can you espie a moate in Luther, and not perceiue a beame in your selues?

g Bergom. sup-
plem. chron. l.
12. anno. 1191.
Celestinus, &
Henricum co-
ronauit, atque ei
Constantiani
Monachum in
matrimonium
collocauit.

Theoderic.
Niem. de schism
Pap. l. 1. c. 33.
Batillus Urbani
nepos quandam
nobilem moni-
alem professam
& inclusam, de
monasterio vio-
lenter rapuit &
violauit, &c. Nec
propterea per
Urbanum argu-
ebatur, sed cu di-
ceretur ei quod
nepos suus Ba-
tillus uiueret in-
honeste, fertur
respondisse, in-
uenis est: licet
tunc annum
quadragessimū
peregisset.

* Pag. 142.
* Eudo de stella
vid. Willel. Nu-
brig. hist. Angl.
lib. 1. c. 19.

T. W. *Finally relinquish and abandon that supream soueraigntie of the priuate reuealing spirit, &c.*

Answ. The spirit whereupon we build our faith is publike both in regard of the obiect and matter beleued, which is the Catholicke and Orthodoxe doctrine of the Prophets, Apostles, and primitiue Church: And also in regard of the manner whereby we receiue the same doctrine: which is, by the publike ministerie of the Church wherein we liue: and by the publike preaching of the worthiest Pastors of the Catholike Church in former ages. But the spirit of your Church must needs be priuate, both because it receiueth a traditionary word vnknowne to former ages, and hath by humane authoritie enlarged the obiect of faith: and also because it resolueth faith into one mans definition, who is no Prophet nor sonne of a Prophet, and for the more part an vnlettered and vn-sanctified creature (as shall further appeare in this Treatise *.)

T. W. *And thus worthy Academians, leauing you to the censure of your unworthy sonne, &c.*

Answ. You are of his mysterie *, who accustomed to feed his guests with phantasticall dishes: or with the shadow of meate without any substance; for you perswade your fautors that you haue deliuered weightie matter not vnworthie the view of those profound Academi-

ans,

TO T.W. HIS EPISTLE.

ans, whose wisdom and learning is eminent, and honorable throughout the Christian world: and yet in truth you present them onely with windie stuffe, meet for such as the Prophet Hos. speaketh of, saying: *Ephraim feedeth upon the wind*, Hosea 12. 1. And Saint Basil: *Solo ror aluntur cicade*. Grasshoppers are fed with nothing but with dew. Epist. 107.



In candidissimum Doctorem de-
functum, melos threnothry-
ambeuticum.

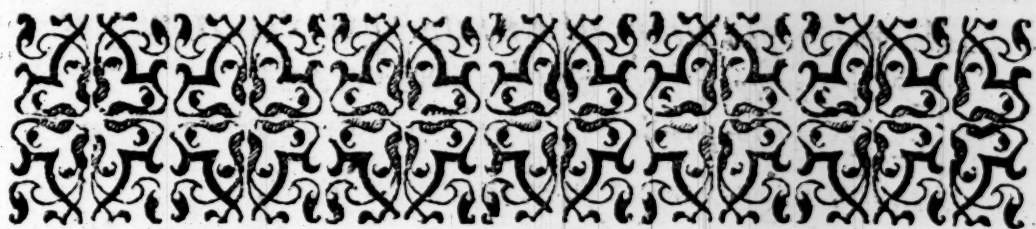
EN hic effigies albi Doct̃oris, amicti
Vndique vestitu niveo, pietate, nitore.
Innocue vitæ, candenti lumine veræ
Virtutis, vultusque animique albedine summa.
Quem sola tres lanifica potuere sorores
Obscurare alius candorem non maculavit:
Fucatus color ullus. Inexorabile fatum,
Nec planè albatum potuit nigrare colorem.
Nam virtus candet post funus: amictus & * alba,
Veste hic, sidereo terras mutavit olympo.
* Altera candescit cælo via lactea: mortis
Non valuit nubes hanc denigrare secundam.

* Amicti stolis
albis stabant in
conspectu Agni,
&c. Apocalyp.
c. 7. v. 9. 13. 14.
& chap. 3. v. 4. 5.
& c. 6. v. 11.

* Prior ex lacte Iunonis. Cœl. Rhodigin. p. 238. Describitur & apud Ovidium. l. 1. Met. Aristor.
numerat illam inter meteora apparentia. Posterior ista ex lacteo scriptorum rore candidissi. Do-
ctor. qui in cœlum ascendit, &c. Nec ipse immerito via appellatur lactea, qui lacteum illum scrip-
sit librum, qui inscribitur, Lactea ad veram Ecclesiam Via, &c.

——— Sic, vndique candidus, ille
Dulcia defecta modulatur carmina lingua,
Funeris ipse sui cantator, cygnus. ———

FRANCIS WHITE Doct̃oris
nepos, deflenit.



In T. VV. fuco suo denigrantem
candidissimum Doctorem, qui à
germano suo in natiuam de-
nuò reductus est
albedinem.

F*V*cator, quis sit, luci haud satis est, amarulentam
Pennam saginans stygeo veneno,
Dente arido corrodit mordicus, undique albicantem
Famam, nitentem maculans colorem.
Sarcina, quisquis at es, plenum chaos & calumniarum,
Non candidatum potis es nigrare,
Vndiq; quem niueus decorauit amictus, atque lucens
Albedo, vultus, animiq; candor:
Albescens pietas: niueus color innocentieq;
Virtutis albens, lucidumq; lumen.
Nec roseum fucus vultum tuus inquinauit istum,
Fusca aut nigredo nubilauit vlla,
Ni vis ut hic sit olor niger, atra auis illa rara: dire
Aut mortis, inquis, denigrasse nubem.
At non crudeles Parca, potuere prorsus istum
Turpare cygnum morte succinentem.
Nam candet virtus post funus: amictus atq; cælo,
Isthic stola^a alba, despicit caduca,

^a Apoc. c. 7. v. 9.
13. 14. & c. 3. v.
4. 5. & c. 6. v. 11.

Lacteam

b Non imme-
rito candidissimus
Doctor appella-
tur galaxia: qui
lacteum illum
scripsit librum
qui inscribitur,
Lactea ad verā
Ecclesiam Via,
&c.

Lacteam & ipsa viam est emensa^b galaxia. At fuisset

Mirum nec istud, candidum colorem

Nigrasse: assuetum hoc fucantibus; at reducere istum

Rursus nigrorem in pristinum nitorem,

Hic labor, hoc opus est, hoc mirum, & inusitatum: At alter

En frater istud prestitit superstes.

Frustra igitur probris hoc conspuis albicans lignistrum,

Cuius nitorem nebula sorores

Fatiferæ nulla potuere operire, nec colorem

Posthac nigredo Cælicum inquinabit.

Εἰς τὸν αὐτὸν μελανοχρῶτα, πῶς λευκότητα
μελαίνονται.

ΖΩγράφος ἀφραδέων τὶς ἀνώνυμος, ὃν ποθὶ λύσσης
Δαίμονος ἢ ἐρόφειτος ἀλάστος οἷστος ἐλάυνει.

Ἄφρονα λωβητῆρ χέων ἐπὶ ἀνδρεῶνι,

Πάλλευκον περᾶ μελάνειν κάρα, κέντορι μυθῷ.

Θερσίτ' ἀηρετόμυθε λιγύς περ ἐὼς ἀγορήτης,

Ἰσχεο, μήδε τεῇ ὑψαύχενά κόμπον ἀπειλῇ

Τολμήσον προχέων περίλευκον τόνδε ρυπαίνειν,

Οὐ βίοςτος κάθαρτος, κ' ἦθος ἐλαμψε δίχαιον,

Αὐγάσειτ' ἀρετῇ, παλλεύκη εἶσοκε μίμνῃ

Αἶαν' πελὺελικτος, ἀτρέπτει, μήδε μελαίνειν

Ἔσθερον ὠδῖναι πότμι, πρὶν ἐλαμψεν ἑῶς

Ἐρζῶσ', ἐν φθιμένοις λάμπει νῦν Ἔσπερος αἶθων.

*Franciscus white, Authoris filius, Art. magist. & Coll.
Trinit. in Academia Cantabrig. Socius.*



CHAP. I. Paragraph. 2.

*Wherein T.W.P. chargeth D. white with corrupting
the Rhemists concerning the merit of workes.*

T.W.P.



Now I will come to M. Whites deprauatiōs, &c. And to begin with one, which as it containeth in it selfe many foule and strange corruptions, so the iniury thereby offered, is not to one, but to many; and those, for their learning and vertue, men of worthiest memory, to wit, the English Doctors of Rhemes.

D.Wh. Way to
the Church, Di-
grest. 35. n. 6.

Answer. The Authors of the Rhemish translation and notes of the new Testament, were Gregory Martin, Bristol, and Cardinall Allen^b: who are therefore extolled for vertue and learning by you, because they were *corrupta veritatis artifices*^c, artisans of your owne mystery, &c.

^b Posseuin se-
lect. biblioth.
l. 2. c. 12.

^c Cyprian. de
vnit. Eccles.

T.W. If we beleue M. White, the Rhemists affirme, that our workes of their very nature deserue eternall life, the reward whereof, is a thing equally and iustly answering to the time and weight of the worke, rather then a free gift: so that God should be vniust if he gaue it not. But this brazen faced Minister, in alledging their words, hath committed a double corruption: First, in omitting the word grace, the true words being, Works proceeding of grace, merit heauen. Secondly, by inserting in stead of the word grace, the word nature, the which was not so much as dreamed of by the Rhemists, or by

any Catholike author. Yea to defend, that workes of their owne nature do merit, were to renew the Pelagian heresie.

^a Pag. 238.

^b Andr. orth. expl. lib. 6.

Rhem. annot.

1 Cor. 3. v. 18.

& Heb. 6. v. 10.

^c Scot. d. 18. q.

unic. Durand. 2.

d. 18. q. 6. Adria.

Quolib. 7. q. 4.

Biel. 2. d. 17. q. v.

nic. ar. 2. concl. 4.

Genebr. com Pl

67. v. 13. Caietan

opus. 10. 3. tr. 11

ca. 9. nisi ex qua

dā congruitate,

qua congruit

homini recte v-

tentil libero ar-

bi rio, in ijs quæ

Dei sunt, Deūm

largiri, &c.

Vega pro cōcil.

l. 5. c. 15. Caietan

10. 3. opus. tr. 11.

c. 9. Vis Spiritus

sancti habitantis

in homine, non

est impar ad ac-

quirendam vitā

æternam, & ad

efficiendū quod

operibus eius in

nobis debeatur

vita æterna.

* Rhem. annot.

Rom. 8. vers. 18.

d Vasq. 1. 2. part. 2. disp. 214. ca. 4. Opera iustorum ex sola ingenita dignitate, meritoria sunt.

Ib. ca. 6. n. 39. Ex natura sua, hoc ipso quod facta sunt, ab homine iusto ex auxilio gratiæ Dei, esse

condigna vita æterna.

e Ib. disp. 222. ca. 3.

f Suar. 3. Thom. p. 1. disp. 41. §. 3.

Answer. 1. D. White at the place obiected ^a, nameth not the Rhemists within his text : neither produceth he any one literall sentence of his authors, placed in the margin: but collecteth into a summe the doctrine of Andradius ^b (whom he citeth as well as the Rhemists) and of other Pontificians: as appeareth by the words prefixed to his quotation, *You heare what is commonly said.*

2. He imposeth vpon no Papists, that they maintaine, good workes of nature, or proceeding from nature, do merit; but that, good workes of grace, do of their very nature, merit, &c.

It is the heresie of Pelagius (as you say) that morall actions of naturall and vnregenerate persons do merit [in condignitie,] yet many of your Doctors say, they merit in congruitie ^c. But that good workes of regenerate persons, of their very nature, and as they be such, are meritorious, is maintained by Andradius, by the Rhemists, and many other pontificians.

The Rhemists say: ^c *The value of our workes ariseth from the grace of adoption, which maketh that those actions, which of their nature be not meritorious in themselves, are worthy of heauen.*

Vasques the Iesuite saith, ^d *Workes of their inbred dignitie deserue, &c. and ex natura operis sic facti ^e, by the nature of the worke thus wrought.* (Where you haue the very forme of speech vsed by my brother.) And Suarez:

^f *They haue an intrinsecall preportion with the reward.*

Vasques

Vasques affirmeth, that it is the tenet of the best learned in the Popish schoole, that *workes of grace are meritorious of their very nature and intrinsecall existence, without any new imputation of Christs merit, or addition and supply of Gods promise, besides their first production.* And for confirmation hercof, he produceth Thomas, Caietan, and sundry other authors &c.

Forasmuch therefore, as D. White imposeth vpon you no other tenet, concerning the merit of workes, but that which is embraced by your greatest Doctors: it was rude and vnciuill for T.W. to reproch him with the foule termes of brazen faced Minister, &c.

T.W. *M. White chargeth the Rhemists with holding that the reward of workes is a thing equally and iustly answering the time and weight of his trauels and workes, rather then a free gift. I find most of these words, but many of them in seuerall lines, and vttered vpon seuerall occasions, all which to ioine and chaine together in one continued line or sentence, and thereby to make the author speake contrary to himselfe, is a thing easie to performe, but the performance is wicked, shamelesse, execrable, &c.*

Answer. Is it wicked and shamelesse, from two premises verbally found in the Rhemists, to collect a right conclusion, and to deliuer the same as their doctrine?

The Rhemists haue two propositions, from whence the assertion and conclusion wherewith my brother chargeth them, is inferred. As I thus declare.

The Rhemists affirme, *The reward of good workes is such a reward, as μισθος in Greeke, and merces in Latine import h.*

But μισθος in Greeke, and merces in Latine (as the same Rhemists sayⁱ) is a very stipend, hire and wages, such as Paul speaketh of 1.Tim.5.18. saying, *The labourer is worthy*

g Th.Aqu.1.2.
q.114. ar.3.
Caietan. ib.
Conrad. ib.
Fra. Romeus de
lib. & necess. o-
perum. verit. 22.
Richard. 2. d. 27.
ar. 3. ad. 9. Drie-
do de red. gen.
hum. tr. 2. ca. 2.
p. 3. ar. 3. prop. 6.
Lindan. panopl.
Euangl. 3. c. 20.
Chetou. impr.
ar. Luth. ca. 3.
Iodoc. Tiletan.
apol. concil.
Trid. tit. de bon.
oper. sup. ca. 11.
sess. 6. q. 4.

h Rhem. annot.
1. Cor. 3. v. 2.
& Math. 5. n. 2.
i Rhem. 1. Cor.
3. 8 & Heb. 6. 10
& Math. 5. 2. &
Reuel 22. 4. &
2. Tim. 4. 4.

of his hire: a thing equally and iustly answering the time and weight of his worke, rather then a free gift.

Therefore the Rhemists hold, as D. White chargeth them, that the reward of good workes is a thing equally and iustly answering the time and weight of the worke, rather then a free gift.

T.W. *But giue this libertie, of omitting, and inserting, and coupling, to the Atheist, which your selfe M. White haue assumed, and you shall find strange positions maintained by him. For example, the Psalmist speaking of your selfe, and other such like, saith: The foole hath said in his heart, there is no God. Now kindly allow him to blot out the word foole, as you more then foolishly did the word grace, and to insert the word wise man, as you according to the wisdom of the world, did the word nature, and then obserue how easily he will proue from the Scriptures, that there is no God. But thus knowingly and deliberately to corrupt, to the dishonour of your owne, and Catholicke religion, is to me an argument most conuincing, that you are one of those fooles, who said in his heart, there is no God.*

k Seneca l. r. de ira. Inualidum omne natura est querulum.

l Basil. ser. in iracund. Conuicium simile est eccho in similitudine, quod reuertitur ad conuiciatorem.

Answ. A Philosopher obserueth, that euery thing which is weake, vseth to be clamorous^k. And thus it fa-
reth with you. Otherwise, what hath your aduersarie done, to cause such a gust of folly to come from you? The abuse committed, is onely your owne, who^l subtilly haue peruered that which D. White rightly conceiued. And therefore as the Eccho^l returnes backe to the place from whence it came: so these bolts (Psal. 11. 2.) which you haue shot, to wit, *the foole hath said, &c.* must returne againe to your owne quiuer, or rest in your bosome, vntill you can find a more iust occasion to vent them.

Paragr. 3. *Whether Cardinall Bellarmine be corrupted concerning Iustification.*

T.W. In the very first page of his Preface to the Reader, (so loth, it seemed, he was to lose any time) he sheweth vs one trick, somewhat like unto the former. Where, by the way, I must aduertise him, that I hold him a man herein impoliticke and incautelous, that would not suffer the very face or front of his treatise to passe vnblemished: since first he rather should haue coueted to winne the eare of credulitie, with pleasing insinuations of truth; and then (the iudgement of the reader being once possessed) after to haue vented forth his more impure dregs. For we are taught, Iohn 2. Euery man at the first setteth forth good wine, and afterwards that which is worse.

Ans. S. Hieron hath a saying, *Caveas in alterum dicere, quod in te statim detorqueri potest*: Be warie to utter that against another, which will presently be retorted upon your selfe. Could you so well obserue what was expedient for another, and be so obliuious in performing for your selfe? But it is commonly seene, that they which are prone to aduise others, are blind in guiding themselues, according to the sentence of Euripides:

Ἄπαντες ἔσμεν εἰς τὸ νουθετεῖν σοφοί,

αὗτοι δ' ὅταν σφάλωμεν ἐγινώσκουμεν.

Surely there was neuer any lame and anhelous iade, which hath more stumbled in his first setting out, then your selfe haue done in the entrance of your booke: which as I haue discovered in the last section, so I will further manifest in euery paragraph of your first Chapter.

a D Wh. Way
to the Church,
Preface, pa. 1.

b Bellar. de iu-
stif. l. 2. c. 2.

c Hilar. de Trin
l. 9. intelligentia
dictorum, ex
precedentibus
& consequenti-
bus expectetur.

T.W. *M. white* to intimate to his reader, how much the Catholicks do disvalue the passion of Christ, thus writeth: The Church of Rome teacheth, that iustification is wrought by the habite of our owne inherent righteousnesse, and not by Christs. Thus he peremptorily, without any reservation, affirms, that we reject the righteousnesse of Christ, to concurre to our iustification. To the proving hereof, he produceth a testimonie of Bellarmine: Our owne inherent iustice is the formall cause of absolute iustification, and not the iustice of Christ imputed vnto vs. In the producing this testimonie, *M. white* hath committed a double fraud: first, he concealeth the latter part of the sentence, which sheweth how we ascribe our iustification to Christ: secondly, whereas Bellarmine excludeth Christs merits from being the formall cause, *M. white* alledgeth it to proue, that it is no cause thereof at all.

Ans^w. Had you in this and sundry other of your exceptions, vsed S. Hilarie his rule, which is, *The understanding of sayings must be receiued from things precedent and subsequent in the discourse*, you would haue troubled your selfe lesse in quarelling without any cause. The point affirmed by D. White, is, *There is a reall difference betweene the Church of Rome and vs, in the question of iustification, and the maine difference is concerning the formall cause. The Church of Rome maintaineth, that the iustification of a sinner is done by the habite of our owne inherent righteousnesse (to wit, formally) and not by Christs. And for confirmation hereof, he produceth Bellarmine saying, Our owne inherent righteousnesse is the formall cause of absolute iustification, and not Christs iustice imputed.*

My brother intended to charge Bellarmine no further, but onely with excluding Christs merits from being

ing an essentiall and formall cause of iustification; and with making it onely an efficient and externall cause thereof, according to Scotus: ^d *The passion of Christ doth not wipe out our fault, but onely as a meritorious cause, and by consequent as a second cause, which is not of the being of the thing.*

T.W. *If Christs passion did concurre to iustification, as a formall cause, then it should really inhere in vs, euen according to Philosophie, which it doth not.*

Ans. The formall cause, is either taken properly for an inward cause, informing the subiect, which it doth constitute and denominate, and euery such formall cause is inherent: or else it signifies logically the next and immediate actuall cause or reason of things, giuing them their distinction and kind: ^e whether the same be inherent, assistant, or any way by relation applied or vnited to the subiect. And thus the immediate cause of the eclipse of the Sunne, to wit, the interposition of the bodie of the Moone betweene our sight and the Sunne beames, is called the formall cause of the eclipse. In like maner, the formall cause of libertie and bondage, is not any thing inherent in the bond or free, but an externall relation, &c.

Our aduersaries themselves affirme, that the formall cause of redemption is extrinsecall ^f, to wit, the oblation of Christ vpon the crosse, Heb. 10. 10. Eph. 1. 7. And D. Stapleton ^g, with sundry other pontificians ^h, make the free fauour of God for the merit of Christ, the formall cause of remission of finnes.

And in the same maner, may the satisfaction of Christ imputed or applied, be the formall cause of iustification, without any opposition to Philosophie. For if iustifica-

^d Scot. 4. d. 15. q. 1. ar. 2. Passio Christi non delet culpam nostrā, nisi vt causa meritoria, & per consequens vt causa secunda, quæ non est de essentia rei.
^{Al Hal} 4. q. 17. m. 4. ar. 1. Bonau. 4 d. 17. ar 1. q. 1. Th Aq. 4. d. 17. q. 1. c Zabarel. Forma accipitur improprie pro qualibet causa quæ definitionem rei constituit. Timpler. metaph. l. 3. c. 2. q. 8.
^f Vega pro Cō. l. 7. c. 23. Redemptio cum sit quid extrinsecum, conuenit Christo formaliter, sicut pretium captiui dicitur illius redemption.
^g Stapl. de iustif l. 6. c. 8.
^h Valq. 1. 2 p. 2. d. 204. c. 1 & c 5. Qui citat multos.

i Hof. confess.
Petr. c. 71. D. So-
to de nat. & gra.
l. 2. c. 20. Beccan.
de iustif. Calu.
c. 2. pa. 204. Ru-
ard Tapper. art.
8. de iustif.

k Valqu Deus

verè est & dicitur Creator, non tamen à forma intrinseca, sed extrinseca. Caietan. opusc. to. 3. tr. 11.
c. 9. Infantibus baptizatis debetur aeterna vita merito duntaxat Christi.

tion were an entitie compounded of matter and forme,
or of subiect and accident, like things naturall or artificial;
then, as our aduersaries objectⁱ, it must haue a forme in-
herent: but being onely a relatiue action of God toward
his creature, it admitteth no formall cause inexisting, or
properly so called, more then creation^k, redemption, re-
conciliation, &c.

Paragr. 4. *Wherein D. White is accused of corrupting Bellar-
mine, about merit of workes.*

Way to the Ch.
Digress. 35. n. 15.
pa. 235:

T. W. *M. White hauing affirmed, that many Catho-
licks condemne all merit of workes, alledgeth certaine words
of Bellarmine to that purpose, saying: By reason of the vn-
certaintie of mans owne righteousnesse, and for feare of
vainglorie, it is our safest way to repose our whole con-
fidence in the sole mercie and goodnesse of God. But if
all Bellarmines contexture had bene produced, and the sub-
iect of his whole disputation considered, it would haue appea-
red, that he maintaines positively the merit of workes, and
deposeth the contrary to that whereunto he is produced. which
being so, D. White dealeth herein perfect Minister-like, &c.*

*Answ. D. Whites assertion, whereunto he produceth
sundrie testimonies of Papists, is this: Howsoeuer our ad-
uersaries contend for their merits, yet the learnedst and most
iudicious among them, disavow them, teaching people at the
way-gate to renounce them.*

This position hath two branches: First, the most lear-
ned and iudicious Papists disavow the merit of workes,
he meaneth according to the tenet thereof, by diuers
pon-

pontificians, since the late Trident Councell^a.

Secondly, the most learned and iudicious among them, teach people, at the time of their departure out of this life, to renounce them, in respect of reposing the hope of saluation in them.

^a Reade the end of this Chap.

Obleru. 2. concerning merit.

My brother produced Bellarmine, to proue this second branch; and therefore the P. P. to manifest his Popish sinceritie, and to make way to a slander, wilfully omitted and concealed the words [*teaching people at their way-gate to renounce them*] whereunto the saying of Bellarmine was referred: and foisteth in a cogging sentence of his owne, which is, *In prooffe that the Catholike Doctors condemne all merit of workes, he alledgeth the foresaid Cardinall, &c.* But this shuffling wil not serue your turne: *Dolis apud ignorantes locus est, scientibus vero, dolum intendere non est aliud quam risum inuere*^b: There is place for guile with the ignorant, but to seeke to put tricks of deceit upon the understanding, is to moue laughter.

^b Ruffin. hist. Eccles. l. i. c. i. n.

T. W. What impudencie is it in M. white to produce Bellarmine, as denying the doctrine of merit of workes, when the subiect of this very booke (from whence these words are taken, and also of diuers other bookes in that Tome) is onely to proue that workes do merit?

Ans^r. It is one thing to disavow merits in regard of placing hope of saluation in them, in our way-gate or time of temptation and triall; and another, to disallow them altogether. D. White chargeth Bellarmine with disavowing merits in the former sort; and the P. P. accuseth him of saying, that the said author disalloweth and condemneth merits generally.

But yet further, because you minister so iust occasion of enquiring into Bellarmines opinion concerning merit of

of workes, I will be bold to require a solution of you, in these two or three doubts.

c Vasq. 1. 2. p. 2.

d. 214. c. 1. n. 1.

contingere po-

test vt si veram

causam & ratio-

nem meriti non

assignemus, ver-

bis solum ab

hæreticis dissi-

identes, re ipsa

cum ijs conue-

niamus: quod

sanè aliquibus

Catholicis in

hac controuer-

sia accidisse, in-

ferius patebit,

&c.

d Bellar. de iu-

stif. l. 5. c. 2.

e Reade the end

of this Chap.

Obseru. 1. of

merit.

f Bellar. de iu-

stif. l. 5. c. 14. Cū

opera nostra

bona, si per se

considerentur,

sint temporalia,

& vilia, & nullo

modo æqualia

precio superna-

turali, &c.

g Vasq. 1. 2. d.

214. c. 1. & de-

inceps, c. 5.

h Bellar. de iustif. l. 5. c. 14. & c. 17. Ita vt in opere bono, &c. sit quædam proportio & æqualitas

ad præmium vitæ æternæ, &c. Vasq. 1. 2. d. 214. c. 5. n. 29.

i Vasq. ib. c. 5. n. 24. 26. &c. & c. 6.

Immotæ omnino actione nostra secundum omnes circumstantias, &c. non potest effici magis

bona ex solo verbo Dei promittentis, &c. qui promitteret equū pro obsequio exigui valoris, &c.

First, whether is it not possible for Bellarmine to defend merit of workes in termes, and yet in substance of matter to denie the same? Vasques your Iesuite^c obserueth that *this hath happened to sundry Catholikes.*

Secondly, when Bellarmine affirmeth, *This is it we meane in saying, good workes are meritorious; that God is not onely delighted with good workes, but conciliated or induced thereby to benefite them which worke well^d.* What difference is there betweene this assertion and ours^e? Also saying in another place^f, *Seeing our workes of themselues, considered onely according to their nature, be temporarie, vile, and in no sort equall to a supernaturall and eternall reward, surely there must of necessitie be added vnto them a dignitie beyond their owne, that the reward of eternall life may be rendered vnto them.* Whether is not this assertion the verie same which Vasques affirmeth to agree in substance with ours, and in deed, to ouerthrow the merit of condignitie^g?

For thus I reason out of Bellarmine and Vasques: E- uery merit of iustice and condignitie, requires an equalitie betweene the worke and the reward.^h But Bellarmine affirmeth, that good workes of themselues without Gods promise, are temporall, vile, and not equall to the reward. And Vasques saith, that Gods promise being extrinsecal, increaseth not the dignitie of the worke, neither addeth any further equalitie with the reward then it had before, but onely obligeth God in fidelitie to keep his promiseⁱ.

Neither

Neither doth it salue this matter that Bellarmine saith, there is a certain equalitie and proportion^k betweene the worke and reward: for himselfe^l elsewhere, and other of his fellowes^m acknowledge, that euery proportion causeth not equalitie. And a figuratiue equalitie (such indeed as Bellarmine is) can produce no more but an improper kind of merit. To wit, like as when a father promisseth a reward to his child, vpon condition of doing that dutie whereunto he is already boundⁿ, and the child in much imperfection, yet with a willing mind performeth so much of this his dutie as he is able, he deserueth no reward in iustice, neither performeth any thing in iustice equall to the reward promised; but obtaineth the reward by the liberalitie and fidelitie of his father.

Thirdly, it seemeth that Bellarmine limpeth and halseth betweene his owne partie and vs, when he affirmeth, *that it is most safe to repose all our confidence in the sole bountie and mercie of God*^o. For otherwise, why doth his fellow Vasques lash and censure his doctrine, but for that he perceiueth some inclination and concord thereof with vs P?

& q.6. Erit tantum dispositio quædam ad habendum illud munus. pa. 809. o Bellar. de iustif. l. 5. c. 7. Tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere, &c. Vega opusc. quæst. 4. Stapl. de iustif. l. 10 c. 14. p. Vasq. 1. 2. p. 2. d. 213. c. 7. n. 37. &c.

Paragr. 5. *Touching the testimonie of Tho. Aquinas, Rom. 3. l. 4. & Gal. 3. l. 4.*

T.W. *Thomas Aquinas in the places alledged, speaketh onely of workes ceremoniall or morall, wrought by the power of nature: M. white produceth him as though he taught, that workes proceeding of grace, could not iustifie.*

Answ.

Th. Aq. com.
Gal. 3. 14. Ope-
ra non sunt cau-
sa, quod aliquis
sit iustus apud
Deum, sed po-
tius sunt execu-
tiones & mani-
festationes iusti-
tie.
Ib. Iacob. 2. di-
citur, Nonne
Abraham ex o-
peribus iustifi-
catus est?

Ans. Although Thomas in the beginning of his Commentarie mentioneth such workes as be performed by the power of nature, yet afterwards he enlargeth his discourse, and speaketh also of workes wrought by the power of grace. For he treateth of such workes as are the manifestation and execution of iustice; and of such as Saint Iames mentioneth chap. 2. saying, *Was not Abraham iustified by workes?* But these were workes of grace. And therefore Thomas in the places alledged by D. White, excludeth from iustification, workes done in the state of grace.

Paragr. 6. *wherein D. white is accused of corrupting S. Aug. de Ciu. Dei. l. 19. c. 27.*

T.W. *S. Augustines testimonie truly alledged, is, This our iustice, though it be true, by reason of the end of the true good, whereunto it is referred, yet it is such in this life, as that it rather consisteth of the remission of our sins, then of the perfection of vertues. Here first our Minister addeth the word all, for greater swelling and fulnesse of speech, which is not in S. Augustine.*

Aug. de ciu Dei
l. 19. c. 27. Ipsa
nostra iustitia
quamuis vera sit
propter veri bo-
ni finem ad quē
refertur; tanta
tamen est in hac
vita, ut potius re-
missione pecca-
torum constet
quā perfecti-
one virtutum.

Ans. Your selfe haue changed this Fathers words: for he saith, *Ipsa nostra iustitia, our very iustice it selfe:* that is, our purest iustice, our whole iustice, and euery part thereof, which is fully equipollent to all our iustice, and rather more emphaticall: as if one should say, Our very life is miserable; he intendeth, that all our life, and euery passage and degree thereof is such: and you say, *Ista nostra iustitia, this our iustice, &c.*

T.W. *Secondly, he leaueth out a parcell of the same sen-
tence,*

tence, (to wit, although our iustice be true, by reason of the end of the true good, whereunto it is referred) in which S. Augustine acknowledgeth the very Catholicke doctrine of iustification, to wit, that our iustice is true iustice; against which, this very place is urged.

Ans. D. White produceth this testimonie to proue that sinne cleaueth to the workes of the godly, and blemisheth them in part ^c: and therefore, that they may be fully iust, they haue need of remission of sinne adherent.

And if you be not transported with affection, you cannot accuse my brother for alledging it to this end: because ^d D. Stapleton and other of your owne partie, haue produced it to the like purpose ^e: and the place of it selfe doth effectually proue so much. Now presupposing the perpetuall concomitance of remission of sinnes with our iustice, we acknowledge, according to the holy Scripture, Eph. 4. 24. and S. Augustine, that *the righteousness of regeneration is true iustice, not onely in comparison of wickednesse, but according to the rule of vertue* ^f.

But this euinceth not, that the same is able to iustifie man, according to S. Paul his acceptation of iustification, Rom. 4. First, because it is lesse in quantitie then the morall law of God requires ^g. Secondly, because it is, by adherence of sinfulness, so farre contaminate in qualitie, that it hath alwayes need of pardon, and new imputation of Christs merits, both to supply the defect, and to remit the adherent impuritie. Thirdly, because Christ hath not bestowed or appointed it to that end. Gal. 3. 21.

T. W. He falsly translateth for his owne aduantage, perfectione virtutum, by perfection of iustice.

Ans. Your selfe haue translated, *tanta*, so great, a word noting the quantitie and perfection of our iustice, by *talis*, such,

^c See Aug. cont Julian. l. 2. in Hilario.

^d Stapl. de iustif. l. 6. c. 8.

^e Cassand. consult. art. 6. 10.

Lo. Viues schol.

in Aug. de ciuit.

Dei. l. 19. c. 27.

Vega pro con-

cil. l. 15. c. 20.

mentioneth

some Papists

who haue vsed

this place of

Aug. as before.

^f Aug. cont. 2. e-

pist. Pelag. l. 3.

c. 7. & c. 10.

Iustitia secundum

quam iustus ex

fide viuit, est ve-

ra iustitia, regu-

la virtutum.

Caluin. instit.

l. 3. c. 15. S. 7.

^g Reade after-

ward Obseru. 2.

S. 1. concerning

iustif. the end of

this chap. where

you shall find

this afterward

confirmed.

such, a word signifying the qualitie : and so whereas S. Augustine meaneth, that *mans righteousness is so small in qualitie, that therefore it consisteth rather in remission of sins then perfection of iustice*; you will haue it to be onely such, as hath remission of veniall finnes going with it.

h Bellar. de amif
gratiz. l. 1. c. 1.
Stapl. de iustif.
l. 5. prolog. 3.
See Durand. 2.
d. 26. q. 1. Ru-
ard. tr. 2. de iu-
stif. Ab ipsa vir-
tute sola ratione
differens.
i Sueton. in Do-
mitian. c. 3. Te-
nebras & secre-
ta captauit, &
muscas figebat.

But forasmuch as the word *vertue*, according to your owne Doctors, noteth both the habite and the act^h, and your inherent iustice containes no more; I know no cause why in translation, these two words may not be vsed as synonimies. It is reported of Domitian the Emperour, that he vsed to sit in his chamber, and catch fliesⁱ. This Priest might well haue bene his companion, who wanting better employment, occupies himselfe in these petite cauils.

Ioseph. Scaliger.
cont. Serrar.
de sect.

And now for a conclusion of this section, I desire the Reader to obserue, that whereas this clamorous P. P. in the first chapter of his booke hath made fise assaults against D. White, and inserted into each of them, many refuse and abusive reproches: That in regard of the matter, he is fully answered, and his first encounter is wholly defeated. And concerning his railing, I will say no more, but that as dogs vse to pisse in the fairest places of the house; so it is no newes to heare Popish Priests to reuile them which are of worthy desert in Gods Church.

Obseruation 1. *Touching remission of sins in iustification: Wherein is shewed, that some of our aduersaries overthrow the true definition thereof deliuered in the Scripture and primitive Fathers.*

Proposition 1. The holy Scripture, and primitive Fathers, describing remission of finnes, teach that the same
is

Heb.8.12. Jerem.31.34. it is expressed by ἰλέως ἐσσομαι, a חַנּוּן אֱלֹהִים
I will be mercifull: and the Hebrew word vsd for remis-
sion of sinnes, cometh of a roote, signifying, to pardon,
b חַנּוּן אֱלֹהִים R(al).
130.4.

The Fathers also teach, that remission of sinne is a free condonation. Augustine: *What is it for God to become propitious to iniquitie? it is to be pardoning and granting forgiveness^f.* Bernard: *It is sufficient for me, to all iustice, onely to haue him propitious whom I haue offended: all the sinne which he hath decreed not to impute vnto me, is as though it were not* g. Augustine, *Sinne is vnloosed by indulgence^h.*

Pro-

i Aug. de verb.
Domini, ser. 12.
k Bernard. Cant
ser. 37.
l Chrys. de pœ-
nit, hom. 3. Cy-
ril, sup. Ioh. 19.
c. 5. Gregor. m.
morall. l. 3. c. 1.
& sup. Psal pœ-
nit. 4. v. 1.
m Whitak. de
pecc. orig. l. 3.
c. 3. Remiss. pec-
facit, vt sanctitas
in nobis in-
chetur.
Chem. exam.
conc. Trid. p. 1.
de iustif.
יבבש עונותינו
signif. opprime-
re & deijcere,
&c. Ribera
com. in Mich.
o Vasqu. l. 2.
d. 202. c. 4 n. 22.
iuxta sensum
hæreticorū, &c.
peccata nostra
radi & non era-
dicari, tegi &
non tolli: nihil
aliud esse quam
peccata nostra
in nobis reuera manere, atque eodem modo post iustif. sicut antea nos manere iniustos pec-
catores. Bellar. Becan. & alij, &c. Bell. com. Psal. 31. v. 2. Dicunt hæretici, hanc remissionem pec-
catorum, non esse remissionem peccatorum veram, sed imputatitiam. &c. Sander. de visib. mo-
narch. l. 1. c. 4.

Proposition 2. Together with the action of God re-
mitting sinne, concurrereth another action of diuine grace,
enabling man to forsake and mortifie euery greater sinne
which God pardoneth. 1. Cor. 6. 11. Heb. 9. 14. Reuel. 1.
5. 6. 1. Pet. 2. 9. Ezech. 36. 26. Esa. 53. 5. Psal. 103. 3. Au-
gustine saith, *Remission of sinnes maketh men good trees* i.
Bernard: *Sinnes are not onely pardoned, but the gift of san-*
ctitie is conferred k. And Chrysostome: *Deliuering from*
sinne, he ingrafteth righteousness, yea he extinguisheth sinne,
and suffereth it not to be l. And like as when Naaman was
healed, 2. King. 5. his leprosie was remoued, and his flesh
restored to his naturall health and beautie; so when God
remitteth sinne, he remoueth the guilt by free pardon,
and conferreth grace, to the destroying of sinne, and hea-
ling the soule m, Psal. 103. 3. Mich. 7. 19. n

We are free from the absurd opinion wherewith our
aduersaries charge vs, to wit, *that we hold, when sinnes are*
pardoned, God doth not change the mind of the sinner, neither
destroy the blot of sinne, but the same remaining in the soule
in the like maner it did before condonation, is onely taken away
by a not imputation of the guilt o: for we beleue, as I haue
deliuered before, vsing a twofold explication.

First, the destruction and abolition of the sinne remit-
ted, is a worke of sanctification, and not of iustification,
strictly taken, according to S. Paul, Rom. 4.

Secondly, according to the nature of the sinne, so is
the extirpation or destruction thereof.

Whensoever foule, enormous, and mortall sinnes,
1. Cor. 6. 9. Eph. 5. 6. 1. Ioh. 3. 8. which Tertullian calleth

grauiora

graviora & exitiosa P, more grievous and exitious, are pardoned by Gods mercie, the same are abolished and cease to be: yea ordinarily before the Lord forgiueth them, a sinner beginneth to detest and forsake them. Prou. 28.13. Esa. 1.16. 2.Ioh. 1.6.7. & 3.6.

But habituall concupiscence, & *delicta quotidiana incurfionis* q, many smaller offences, and delinquences of daily incurfion, which by reason of our frailtie, we can neuer be free from in this life, 1.Ioh. 1.8. remaine in iust persons, and the Lord forgiues them vpon these conditions.

First, that his children be humbled because of them, Rom. 7.24.

Secondly, that they so far repressse and mortifie them, as that they leade them not to foule and wilfull offences.

Thirdly, that by confession, prayer, almes deeds, exhibiting mercie and forgiuenesse to others, and other deeds of pietie and charitie, they craue at Gods hand the forgiuenesse of them. Prou. 16.6. Math. 6.14. & 7.7. Act. 10.2.4. 1.Ioh. 1.9. Iam. 5.17. Math. 6.17. 1.Pet. 4.8.

If men forsake not damnable crimes, 1.Cor. 6.9.10. 1.Ioh. 3.8. they shall neuer be forgiuen, Ezech. 18.13.21. 1.Ioh. 1.6. And no finnes may be esteemed so small, as that we neglect the meanes of procuring pardon for them.

Proposition 3. Many of our learned aduersaries destroy that which is principall and most essentiall in remission of finnes, to wit, condonation.

Vasques the Iesuite saith, *Euen as the true reason of in-* hærentis, nullaratione explicari potest, &c. nisi asseramus ea sola tanquam contraria forma sine FAVORE ET CONDONATIONE DEI remitti & deleri totam rationem maculæ ET OFFENSÆ. He alledgeth for this opinion, Thom. Aq. Caietan, Sotus. Ruard. Tapper. Trid. Concil. &c.

p Tertul. de idol
c. 1. Aug. Enchir
c. 64. & sup. Ioh.
11.71.

q Tertul. de
pud. c. 19.

Aug. tr. 5. sup.
epist Ioh. &
cont. Crescon.
12. c. 12 & de
perf. iust. ad rat.
16.

r Reade hereaf-
ter obs. 1. of the
merit of works.

f Vasq. 1.2. p. 2.
d. 204. c. 3. Vera
ratio iustitiæ in-

herent iustice can by no meanes be explicated, vnlesse we say, that that which is in vs wanteth no fauour and new acceptation of God, to make vs iust and holy before him: so also the same cannot be defended, vnlesse we affirme, that thereby, as by a contrary forme, the whole blot and offence of sinne is taken away without any fauour or condonation of God.

The said author confirmeth his opinion by these two arguments especially.

Arg. 1. The Trident Councell makes inherent iustice the forme of iustification; and hereupon, forasmuch, as whensoever the forme of any thing is vnited to the subject, presently the thing hath the constitution and being: if after the infusion of diuine grace, a condonation were required on Gods part, (as Bellarmine, Suares, and other affirme ^a) then inherent iustice were not a sufficient and perfect forme.

Arg. 2. If a condonation be admitted for the merit of Christ, then the merit of Christ imputed, is the formall cause of that condonation ^b: and granting this, the iustification of a sinner must haue two formes: one of remission of sinnes; the other of inward cleansing and sanctification. But this is contrary to the Trident Councell, affirming that *iustification hath but one forme* ^c. And it differs very little from the doctrine of the Protestants ^d. For in the principall, it is one with it, to wit, in that it holdeth that a iustified person doth next and immediatly receiue the remission of sinnes for the merit of Christ ^e imputed. And the smaller difference betweene the sides, to wit, whether inherēt iustice may be admitted a part of iustification, might be qualified by some such modification as

^a Bellar. de pec. l. 5. c. 19. & de iustif. l. 2. c. 16 & de purgator. l. 1. c. 10. Suar. to. 4. d. 8. §. 3. n. 11. Andrad. orth. expl. l. 6. Stapl. de iustif. l. 5. c. 1. & l. 6. c. 8.

^b Stapl. de iustif. l. 5. c. 1. Misericordia Dei siue favor Dei, propter Christum.

^c Bellar. de iustif. l. 2. c. 2. Concil.

Trid sess. 6. c. 7. Apertissimis verbis dixit, vnicam esse formalem causam iustif.

^d Vasqu. l. 2. d. 202. c. 1. Hæc opinio à sententia Chemnitij parum differt.

^e Stapl. Antid.

Euang. Math. 20. v. 28. Homo impius Deo reconciliatur & iustificatur, seu ex impio fit iustus, per gratuitam pecc. remiss. precio sanguinis Christi sibi concessam.

Vega^f propoundeth to Caluin, saying, *If at all times when one is iustified, he is also sanctified, what offence is it to allow one common word (namely Iustification &) to expresse and containe both these parts?*

I am not ignorant that many other Papists admit condonation; but Vasques chargeth that opinion with ha-
ving affinitie with ours, and affirmeth and proueth, that it is repugnant to the Trident Councell.

per Spiritus in nobis sanctificationem. Sic accipitur iustif. verbum, Rom. 8. 30. Interdum nomine iustificationis intelligitur etiam sanctificatio, quia hæc duo prorsus coherent.

^f Vega pro cō-
cil. Trid. l. 15.
c. 5.
^g Beza annot.
Tit. 3 v. 7. iustif.
nomen large
accipio, vt com-
plectitur quic-
quid à Christo
consequimur,
tam per impu-
tationem, tam

Obseruation 2. Concerning Iustification.

The Popish faith of iustification, is supported with
three positions, whereof neither is true.

Section 1. wherein the first pillar of Romane iu- stification is examined.

Our aduersaries maintaine, that inherent iustice in all
regenerate persons, is in this life absolute and perfect^a;
and the most famous in their schoole, teach, that it is so,
without any further mercie and fauour of God, besides
the first production thereof^b. And this is a necessarie
principle, whereupon the frame of their iustification de-
pendeth. For seeing no effect exceedeth the cause, from
nos iustos reddat. lb. c. 3. n. 32. Concilium Trid. ostendit nostram iustitiam inhærentem, esse ve-
ram & perfectam iustitiam, quæ virtute sua purgat à peccato. lb. d. 208. n. 25. Suae nature ita
pellit maculam ipsam, vt nulla indigeat condonatione Dei. Soto de nat. & grat. l. 2. 20. Vega pro
Concil. Trid. l. 15. c. 12. Ruard. Tapper. art. 8. de iustif. Hæc iustitia, &c. ferre potest Dei seuerum
iudicium, ei que opponi, &c. opera iustorum nulla ratione reprehendi possunt seuerissime dis-
cussa.

^a Bellar. de iu-
stit l. c. 3.
^b Vasq. l. 2. p. 7.
d. 204. n. 11. O-
stendam talem
esse iustitiam
nostram inhæ-
rentem, vt su-
apte natura, abs-
que vilo fauore,

^a Bellar. de iustif
l. 2. c. 16.

^b Andrad orth.
expl 1. 6. scelerū
venia imperfe-
cta, &c.

whence it proceedeth, if inherent iustice be defectiue and imperfect, then the formall effects thereof^a, to wit, the expulsion of sinne, to make a man iust, acceptable to God, and heire of heauen, must be imperfect^b: and such vertues as proceed from the habite of that imperfect iustice, can neuer merit, nor satisfie in condignitie.

But that inherent iustice is imperfect, appeareth by sayings of holy Scripture, testimonie of primitiue Fathers, and confession of some learned Papists.

2. The Scripture teacheth, that a iust mans righteousness is defectiue, imperfect, and mixed with vncleanesse. Rom. 7. 18. Iob 9. 20. Esa. 64. 6.

^c Bellar. de iustif
l. 4. c. 20.

And howsoeuer the Iesuities^c shake off these testimonies, yet the same in former times were vnderstood by learned Papists and other Doctors, as we expound them.

^d Gerson p. 3. de
consol. theol.
l. 4. prola 1. &
p. 4. tr. de fig.
Sunt foeditates
quasi pannus
menstruatæ, aut
sicut panniculi
leproforum, qui
per continuam
saniem defluen-
tem sordidantur.

^e Bern. fest. om.
Sanct. ser. 1.

Adrian 4. de sac.
Euchar. q. 2. resp
pa. 60. col. 2.

Reader the place
in obs. of merit.

Gerson alledgeth the place of Esa. 64. 6. saying, *Who can glorie that he hath a cleane heart? who can say, I am innocent and pure? whereas Esay himselfe with the rest becoming vile in his owne eyes, pronounceth in a lowly confession, All our righteousnesses is as the rags of a menstruous woman, and as the clothes of leapers, defiled with mattery filth^d. Bernard: What can all our iustice be before the Lord? shall it not, according to the Prophet, be accounted as a menstruous garment? and if it be strictly iudged, all our iustice will be found iniust, and hauing lesse then it ought. what shall we say then of our sinnes, when our righteousnesse is not able to answer for it selfe^e?*

^f De verb. Esa. ser. 5. Adrian in 4 de
sacr. Euchar. Iugiter super pannum bonæ vitæ, &c. stillamus saniem diuersorum criminum.

ous woman : and how can that be pure iustice, wherein sinne is not as yet wanting? And in the same maner Caictan^g, and the Enchiridion of Colen^h, expound that place of Esay.

The place of Iob, chap. 9. 20. is expounded by Gregorie, of the imperfection and vncleanness of our workes, saying, *All our iustice is manifestly proued to be iniustice, if it be narrowly iudgedⁱ. And how much soeuer we trauell in good workes, we neuer attaine true cleanness, but onely imitate it^k.*

Secondly, whereas inherent iustice consisteth principally of faith, hope and charitie^l; if these vertues be imperfect, then all our righteousness wanteth perfection. But that the same are imperfect, appeares first by the Scripture, exhorting iust persons to increase in these vertues, Luk. 17. 5. Ephes. 4. 15. Iam. 1. 4. 2. Pet. 3. 18. and reproving such as hauing the same in veritie, wanted degrees of perfection, Math. 14. 31. Reu. 2. 19. 20. Iob 38. 1. with Iob 40. 5. Secondly, inherent iustice proceedeth from an efficient cause, hauing imperfection and vncleanness, to wit, from the will and powers of man. For although diuine grace be one efficient thereof, yet (as our aduersaries teach^m) it is but a cause in part, and the free wil of man is another cause, actiuelly producing the same. But the will and all the powers of iust persons are regenerate onely in part, and haue much of the old Adam remaining in them, Eph. 4. 22. Rom. 7. 18. Gal. 5. 17. and thereupon they must needs infuse some vncleanness into the effects produced by them. And S. Augustine affir-

(Deum) verius per bona opera surgimus, tanto subtilius vitæ nostræ sordes agnoscimus, quibus ab eius iustitia discordamus. I Bellar. de iustif. l. 2. c. 7. m Becan. de prædest Cath. c. 3. Bellar. de iustif. l. 5. c. 5. Stapl. Antid. Euang Ioh. 15. pa. 356. Greg. Val. ro. 2 d. 8. q. 3. p. 4. Chemel. var. disp. p. 2. disc. 5. §. 1. Vasqu. 1. 2. d. 211. c. 4. n. 25. & c. 7. n. 50. Lindan panopl. l. 3. c. 17. Voluntas humana Christi auxilio cœlesti adiuta, vere est boni operis non sine gratia facti causa.

g Enchir. Col. de fact. Eucha. Defecerant sacrificia laudis post lapsum, & vt Esaias ait, Facti sumus vt imundi omnes, &c.

h Caictan. com. 2. Cor. 5. Iustitia

Christi est meritum Christi

&c. quod dicitur Dei quia est

apud diuinum tribunal vera

iustitia ad differentiam iustitiarum nostrarum,

quæ apud diuinum tribunal,

sunt velut PAN-

NVS MENSTRVATAE.

i. Greg moral.

l. 9. c. 14.

k Ib ca. 28.

Quousque peccata corruptionis

astinguimur,

quamlibet re-

ctis operibus

insudemus, ve-

ram munditiã

nequaquam ap-

prehendimus,

sed imitamur.

Quanto ad illũ

n. Aug. enchir.
c. 64. l. 3. cont. 2.
epist. Pelag. ca. 7.
Hæc est nostra
in ipsa perigrina-
tione iustitia, ut
ad illam perfe-
ctionem, pleni-
tudinemque ius-
titie, &c. nunc
ipsius cursus re-
ctitudine & per-
fectione tendamus.

Reade Aug. de
nupt. & concup.

l. 1. c. 7.

Basil. cited by
Iac. Graph. de
ci. aur. p. 1.

l. 2. c. 52.

o Aug. ep. 106.

p. Aug. sup. Plal.

38. Chryl. in

Gal. 6. Sicut au-

rum videtur

quidem splen-

didum, prius-

quam mittatur

in fornacem,

verum ubi tra-

ditum fuerit ig-

ni, tum vero

certo digno ci-

tur, eo quod a-

dulterinum est,

ab eo quod est

sincerum separa-

to: sic & nostra

opera, ubi dili-

genter examinaveris, tum euidenter reteguntur, videbimusque nos ipsos multis criminibus obnoxios.

q. Aug. de pec. mer. & remis. l. 2. c. 15. & de perf. iust. resp. ad. 15. & ep. 29. & cō. 2. ep. Pelag. l. 3. c. 7.

r. De pecc. mer. l. 2. c. 7. f. Cont. 2. epist. Pelag. l. 3. c. 7. & de spir. & lit. c. 36. & cont. Faust. Ma-

nich. l. 22. c. 27. t. De pecc. mer. l. 2. c. 13. u. Bernard. Cant. ser. 38.

meth thus, saying, *That the children of God are so led by the Spirit of God, as that they haue also motions of their owne spirit, whereby they faileⁿ.* And euen as one hauing a lame leg, although he walke the right way to his iourneys end, and shun all by-paths as farre as his knowledge can direct him, yet halteth as he goeth, Gen. 32. 31. so the remainder of weaknesse and sinfulness of the old man, hath an influence into the spirituall motion of the iust, which although it preuaile not so much as to peruert the substance of their iust action, yet it maketh them feeble and imperfect in their holy wayes.

Arg. 2. From the testimonies of the Fathers.

Augustine saith, *o Poore am I and miserable, and being as yet congealed in the uncleannesse of the earthly image, do in earthly affections and terrene actions, more resemble the first Adam then the second.* And againe, *P Being renewed by faith and hope, how many old things do we? for we are so clothed with Christ, as that we carrie some of the rags of the old Adam about vs.*

S. Augustine and all his schollers affirme, that the good workes of iust persons are imperfect in this life, and haue not the puritie which the law of God requireth.

Augustine: *q No man loueth God so much, as the vni- changeable rule of veritie requires, and that which is lesse is sinne. And the righteousness of this life is inchoate^r, according to the measure of our infirmitie a certaine smaller iustice^f. The same is called true, because it is unfained^r. Yet not altogether faire, but by comparison^u. Called perfect, because by the vprightnesse of a direct course, it moueth towards*

q. Aug. de pec. mer. & remis. l. 2. c. 15. & de perf. iust. resp. ad. 15. & ep. 29. & cō. 2. ep. Pelag. l. 3. c. 7.
r. De pecc. mer. l. 2. c. 7. f. Cont. 2. epist. Pelag. l. 3. c. 7. & de spir. & lit. c. 36. & cont. Faust. Ma-
nich. l. 22. c. 27. t. De pecc. mer. l. 2. c. 13. u. Bernard. Cant. ser. 38.

per.

perfection, wanting damnable crimes^x. Vnfained, but not pure^y. Such as needeth Gods eye to looke vpon it, affectu pietatis, non iudicio veritatis, by the cōpassion of fatherly pietie, and not by the iudgement of veritie^z. And the cauill which moderne Papists vse,* saying, The righteousness of iust persons is called imperfect and impure, in respect of the puritie of the diuine nature, or of the glorious state of the heauenly Saints, is censured by S. Hierom, saying: No flesh shall be iustified in thy sight; he speaketh not in comparison, as old and new heretikes teach^a.

Also the Fathers generally affirme, that the good deeds of iust men, after they be wrought, haue need of mercie^b, and must be presented to God with prayer^c, and be excused by his mercy^d, and they cannot go with safetie to Gods tribunall without mercie^e: and they must borrow weight from the bowels of the Lord^f, and receiue supply of that which is lesse, from him^g. And Isidore saith,^h At the barre of the Iudge, the righteousness of a iust person is not secure: and the very iustice of the righteous must be iustified by God, otherwise before him it is sinne. And Chrysostome,ⁱ The repentance of man alone, could not wipe away sinne, but that it is mixed with the mercie of God. And Hugo Victorinus: God by his grace bestoweth vpon man faith, which faith againe by grace he reputeth for perfection, euen as if it were perfect^k.

Arg. 3. From the testimonie of some learned Papists.

D. Stapleton teacheth, that the iustice of regenerate persons,^l needeth the mercie and indulgence of God to forgiue

bonorum operum infide, est vera coram Deo iustitia, vtique mixta peccatis & imperfecta, tum quoad vniuersa peccata, tum quoad modum implendi, &c. Quicquid ad plenam & perfectam adimplerem mandata pratermittendo, & frequenter venialiter peccando, siue propter imperfectionem in modo implendi, id totum Christi misericordia & gratia indulget, facitque indulgendo, vt perinde simus coram Deo iusti, vt si vniuersa ad amissim mandata, eademque perfectissime fecissemus.

x Aug. de perf. iust. ad. 16.

y Bern. de verb. Esa. ser. 2.

z Bernar. in. de. dic. eccles. ser. 5.

* Andrad. orth. expl. l. 6. pa. 532.

a Hieron. l. 3. in Ierem. c. 13.

b Aug. confess. l. 9. c. 13. de Trin. l. 13. c. 20.

c Greg. Moral. l. 9. c. 14.

d Ib. l. 5. c. 7.

e Hieron. in Ierem. l. 5. c. 30.

f Bernard. in Cant. ser. 61.

g Bern. in Epi. phan. ser. 1.

h Isidor. l. sent. c. 27. Ipsa iustitia qua quisque

iustus est, Deo iustificante iu-

stificatur, alio-

qui apud Deū, ipsa peccatum

est.

i Chrys. ad pop. Antioch. ho. 80.

k Hug. de sanct. victor. elucid. in Rom. 4. q. 101.

l Stapl. de iustif. l. 6. c. 8. Iustitia

m Hof. confess.
c. 73.

n Pigh. Ratisb.
disp. de iustif.
c. 2.

the imperfection and defect in the measure of fulfilling the law. And Cardinall Hofius saith: were it not for the intercession of the mercie of Christ, who gaue himselfe for vs an oblation and sacrifice for sinne, and but that he appeareth before the face of God for vs, a woe would be due to our most commendable life, if without his mercie it were to be discussed in iudgement^m. And Pighius: We were all cast away, were it not, that Gods mercy succoreth vs, forgiuing daily that which is lesse, defectiue, exorbitant, and going astray on our partⁿ.

Section 2. Concerning habitual concupiscence.

a Radicalis concupiscentia. Al. Hal. q. 38. m. 2.
b Trid. Concil. sess. 5. de pecc. orig. Bellar. de pecc. l. 5. c. 7.
Non est peccatum non solum quia non imputatur, sed quia imputari non potest. Non est veri nominis pecc. ipsa titillatio & incitatio cum delectatione coniuncta, nisi consensum mentis obtineat. Stapl. de iustif. l. 3. c. 2. Becan. de iust. bon. op. c. 1. Gr. Val. to. 2.

Another pillar of Popish iustification, is, that radical concupiscence, ^a together with the first suggestions, agitation and rebellion of the same, is not sinne^b. For if the same be sinne, then it followeth, first, that iust persons are alwayes sinners, hauing continually need of remission and not imputation of sinne. Secondly, if concupiscence be sinne, forasmuch as the same worketh in all the actions of man, it will distill into the same, sinfulness, and thereby distaine, impaire, and attenuate them, so far, as that they cannot attaine to that height and straine of perfection, whereby they shall be able to iustifie before God, and to satisfie and merit.

Obiection. *Concupiscence may be onely veniall, and then it cannot hinder or impaire the perfection of iustice.*

Ans^w. Granting the same to be a sinne, it cannot be veniall by nature^c, because it is a transgression of the last comendement, in the proper object of the same^d. Ro. 7. 7.

d. 6 q. 12. p. 1. B. Medin. l. 2. q. 72. ar. 1. c Bellar. de amiss. grat. & pecc. l. 1. ca. 3. Venialia ex natura & ratione peccati. d Aug. de verb. apost. serm. 5. Si concupiscis quidem, quod lex vetat, cum dicis, Non concupisces.

And

And that sinne cannot be veniall by nature, which caused the Apostle to crie out, *Oh wretched man that I am, &c.* Rom. 7.24.

And if it be onely veniall by indulgence, and not imputation, this cannot hinder the *physicall or reall influence* thereof into mans habites and actions, more then the not imputation of originall sinne stoppeth the propagation of the vncleanness thereof into the posteritie. Also, admitting the same in iust persons to be veniall; yet it hath so frequent and perpetuall motions, that such a multitude of irregular cogitations and desires which the same produceth, will equall some mortall sinnes: euen as many lesser crannies in a ship, equall one big one^e; and many small graines of sand, make a heauie burden^f. And the perpetuall coniunction and concomitance, yea mixture of these sins with the purest motions and holiest actions of iust persons, cause the same alwayes to haue need of remission, by reason whereof they cannot iustifie, merit, satisfie, &c.

Ob. *But the holy Scripture and primitive Fathers manifestly teach, that habitual concupiscence and the motions thereof, are not sinne.*

Ans. First, the Scripture doth as expressely make it sin, as the same doth theft, adulterie, false witnesse, prohibiting and condemning it by a speciall commandement, Exod. 20.17. Rom. 7.7. And that the Apostle, Rom. 7. speaketh of habitual concupiscence, appeareth by the actions which he ascribeth vnto it, teaching, that in himselfe it lusted against the spirit, and rebelled against the law of the mind, and yet in regard of his consent, was inuoluntarie, and resisted him, v. 20. and also it was such, from which he could neuer be freed so long as he con-

Veram & reale.

e Aug. ep. 108. Quid interest ad naufragium, vtrum vno graui fluctu, nauis obruatur, &c. f Aug. sup. Ioh. tr. 13. Minutæ sunt guttæ, quæ flumina implent: minuta sunt grana arenæ, sed si multa arena imponatur, premit, atque opprimit.

g Adam. Sab. com. Rom. 7. Non videtur posse pertinere ad personam hominis nondum renouati, quod dicitur, Iam non ego operor illud, &c. Condelector legi Dei, &c. Denique quod ex doctrina accepta in hoc 7. cap. intulit in 8. c. nihil ergo damnationis est ijs, &c.

tinued

^e Gloss ordin.
Rom. 6. Peccatum, id est, fomes pecc. nihil aliud est quam concupiscencia. Adam. Sasb. Peccatum, id est, fomes siue habitualis concupiscencia, quæ inest nobis ex peccato Adæ.

^f Aug. de verb. ap. ser. 6. Quicquid est pecc. in dictis, in factis, in cogitationibus, non oriuntur nisi ex malâ cupiditate.

^a Aug. contra Iulian. l. 5. c. 3.

^b Aug. in Ioh. tr. 41.

^c De pers. iustit. ad. 12.

^d De pecc. mer. & rem. l. 6. c. 16.

^e Contra Iulian. l. 6. c. 5.

^f Ib. c. 8.

^g De Spir. & lit. c. 4. & c. 36. de pers. iust. ad. 11.

^h De verb. apost. ser. 4. & 5. epist. 200. l. 1. de nupt. & concup. c. 39.

ⁱ L. 5. hom. h. 42.

^j De nupt. & concup. per totum. & cont. 2 epist. Pelag. & cont. Iul. l. 3. & de pec. mer. l. 2.

^k Aug. de prædest. c. 13. & de nupt. & concup. l. 1. c. 25. & 28. & l. 2. c. 34.

^l De nupt. & concup. l. 1. c. 32. cont. Iulian. l. 2. in principio.

^m Cont. 2. ep. Pelag. l. 1. c. 14.

tinued in this life. And the same Apostle calleth it by the name of *sinne* five times, Rom. 6.^e and sixe times, Rom. 7. and thrice, Rom. 8. it hath the definition of sinne, for it is repugnant to the diuine law, Rom. 7. 7. 23. 1. Ioh. 3. 4. It hath the qualitie of sinne, and is hateful to God and good men, Rom. 7. 15. It is the very roote of the euill tree, and grand stemme which bringeth forth euil fruits, Mat. 7. 18. the mother of all sinne; and whatsoeuer ignorance, vnbeliefe, iniustice, and wickednesse is committed by man, proceed from it, Mat. 15. 19. Gal. 5. 19. Iam. 2. 14, 15.^t

Secondly, S. Augustine, whose iudgement in this matter is a breuiarie of the faith of the primitiue Church, expressely teacheth, that it is sinne; and this not onely in appellation, but in veritie, saying: *a Euen as the cecitie of the heart, which God remoueth by illumination, is both a sin, and the punishment of sinne, and the cause of sinne: so the concupiscence of the flesh, against which the good Spirit striueth, is a sinne, by reason there is in it disobedience against the dominion of the mind; and a punishment of sinne, because it is rendred to him which was disobedient: and a cause of sinne.*

And in another place, *b This vnreasonable and brutish anger would not arise, vnlesse there were sinne in the members.*

The same Father calleth it, *a culpable qualitie^c, a brutish motion^d, an euill and naughtie sinne^e, no small iniquitie^f.*

He saith, *it is prohibited by the morall law^g, and is vnlawfull, lasciuious, and filthy^h. Before baptisme, it is mortall sinne, euen originall sinne it selfeⁱ. And after baptisme, it is taken away in regard of guiltinesse^k, and remaineth in act^l. And after baptisme, it must be purged by remission^m.*

ⁱ De nupt. & concup. per totum. & cont. 2 epist. Pelag. & cont. Iul. l. 3. & de pec. mer. l. 2. Soto de nat. & grat. l. 1. c. 8. Bonau. 2. d. 30. ar. 2. q. 1. Hugo. Elucid. Rom. q. 104.

^k Aug. de prædest. c. 13. & de nupt. & concup. l. 1. c. 25. & 28. & l. 2. c. 34. ^l De nupt. & concup. l. 1. c. 32. cont. Iulian. l. 2. in principio. ^m Cont. 2. ep. Pelag. l. 1. c. 14.

And

And whereas this Father saith, in one place, ⁿ *Concupiscence in persons regenerate, is no sinne*: the answer is, that he simply denieth it not to be sinne, but onely that it is not imputed as mortall sinne to such as resist it ^o, and because it reigneth not ^p, nor maketh them iniust persons who resist it ^q, and is no crime ^r, and intrudeth it selfe vpon iust persons, as an importunate guest, against their wils: and lastly, because it is daily wasting, and tending to destruction, and not being.

And verily, vnill of late time, the best learned and godliest in the Church, taught that it was sinne. Isidore ^f saith, *It is a filthy motion of the soule, in the affection of vncleane lust*. And Hugo: ^t *It is manifest that the law prohibiteth the first motions of concupiscence*. And Strabus the author of the ordinarie Glosse, affirmeth the same ^u: and Ferus ^{*} and Caietan ^{*} say it is sinne.

Thirdly, let the absurdities be considered, whereinto our aduersaries fall by denying Concupiscence to be sin.

First, they grant that it is prohibited by diuine law, and repugnant to the same ^y.

Secondly, they acknowledge, it is hatefull to God, an iniquitie, and vicious qualitie, a thing neither good nor indifferent.

Thirdly, they place it among naturall defects ^z.

But if it be an vnfinfull defect of nature, then it is not prohibited by the morall law, more then blindnesse and death. And if it be hatefull to God and good men, and prohibited by diuine law, then it must needs be sinne, 1. Ioh. 3. 4. For whereas Bellarmine maketh answer, that

ac proprie pecc. Ib. Nec esse rem bonam nec indifferentem. Ruard. Tap. expl. artic. 2. act. Fa-
temur hanc carnis & voluntatis, ad malum pronitatem, esse obliquitatem, & deuiationem à lege
& regula, secundum quam natura instituta est ad Dei imaginem, &c.

n De nupt. & concup. l. 1. c. 25.
o lb. l. 2. c. 34.
p De cor. & gra. c. 12.
q De nupt. & concup. l. 2. c. 24.
r In Ioh. tr. 41. & enchir. c. 65.
f Isidor. de diff. spir. l. 2. c. 27.
t Hug. Elucid. Rom. q. 171.
u Gloss. ordin. Rom. 7. cited by Al. Hal. p. 3. q. 38. m. 2.
* Ferus com. Ioh 13. taxed by Dom. Sorho. x Caietan. com. Rom. 7. appellatur pecc. causaliter, tum formaliter.
y Bellar. de pec. l. 5. c. 10. & 12. Stapl. de iustif. l. 3. c. 2.
z Stapl. ib. esse quandam iniquitatem & obliquitatem, non solum contra dominatum mentis, sed contra legem Dei: ideoque eam Deo displicere, nec tamen in renatis esse vere

Bellar. de pecc.
orig. l. 5. c. 13.
Ruad. Tapper.
explic. artic. 2.
ar. pag. 67.

Euen as the diuell is no sinne, although he resist the law of God: so concupiscence may resist diuine law, and be no sinne:
I answer, that we reason in this maner: Euery vicious qualitie and action thereof resisting the law of God, is a sinne. Habituell concupiscence is a vicious qualitie, and the first motions thereof are vicious actions resisting the law of God. Therefore it is sinne.

Section 3. Wherein the third pillar of Popish iustification, to wit, the distinction of veniall and mortall sinne is examined.

a Tho. Aqu.
Quodli. 4. ar. 22.
Non habet rationem perfecti pecc.
Bellar. de iustif.
l. 4. c. 14. Peccata venialia, non esse pecc. simpliciter, sed imperfecte, & secundum quid.
De amiss. gratia, l. 1. c. 11.
Azor. instit. mor. p. 1. l. 4. c. 8.
Iac. de Graph. decis. aur. p. 1. l. 1. c. 6. Suar. to. 2. d. 4. §. 9.
Non est proprie

Our aduersaries also peece out their iustification, by the distinction of veniall and mortall sinnes. The summe whereof is:

First, that veniall sinne is not simply sinne, but imperfectly and analogically^a. No transgression, but pretergression of diuine law, besides it, but not against it^b. Some of them maintaine, that God is not offended with veniall sinne^c. And they generally call such sinnes, light, saying, that God in iustice cannot punish them with more then a temporall punishment^d; and they are pardoned without repentance^e, euen by the outward sprinkling of holy water, when one thinkes not of them^f.

Secondly, with great presumption they place many foule sinnes in the ranke of veniall, as the examples following

offensa & iniuria, sed valde analogice. Hæ leues offensæ, non sunt magni valoris aut momenti.
b Bellar. supra. Victorin. tr. de pecc. mortal. Altiſodor. sum. l. 2. tr. 27. c. 2. q. 3. Alex. Hal. p. 2. q. 18. m. 6. Bonau. 2. d. 42. ar. 2. q. 1. c Bonau. ib. q. 2. ad. ult. d Azor p. 1. inst. mor. l. 4. c. 8. Bellar. de iustif. l. 5. c. 5. e Bonau. 4. d. 16. ar. 3. q. 2. f Iac. Graph. decis. aur. p. 1. l. 1. c. 6. n. 10. Si nullatenus excitetur ad feruorem, nec memoriam habeat venialium, tamen obtinebit per illam aspersionem veniam.

lowing

lowing declare:

If one in his rage and furie blaspheme God, not having had a precedent deliberate intent, he sinneth onely venially ^g. Parents cursing their children, without deliberation ^h. Children disobeying their parents, when the same proceedeth not of contempt, but of negligence or sensualitie, is veniall ⁱ. Scurrilous and filthy speaking, in least onely ^k. Mens wearing of womens apparell in vauentie of mind; painting of the face, &c. are veniall ^l. And drunkennes is ranked among venials, by Bonauenture ^m.

To fast, pray, giue almes, go to the Church, for vaine glorie, are veniall ⁿ. And Azorius the Iesuite affirmeth, that *the sinnes which one committeth against his owne good, are for the more part all of them veniall. As when one offendeth by vaine and idle thoughts, by cholericke answers, and excessive prating, spending the time in idlenesse, gouerning his estate badly, consuming his goods wastfully, or possessing the same couetously, eating and drinking intemperatly, exceeding in apparel, confessing his sinnes negligently, and rehearsing his matters slothfully; preferring his owne wit, strength and beantie before all others: these and the like are veniall* ^o.

By this reckoning of their owne making, the Papists wipe out of the debt-booke of sinnes, the greatest part thereof, and are more iniust then the vnrighteous steward, bidding the man wipe out fiftie measures, who ought an hundred, Luk. 16. 6. But how can one be sure ^p that the Lord will approoue this reckoning? and where are infallible grounds, whereupon mens soules must rest in matter of so great moment? And are not the bold assertions of Popish Casuists and Schoolemen, here-

vis de multis pecc. constet, quod sint mortalia, tamen vix de vllis expresse satis videtur constare, quod sint tantum venalia.

in

^g Hauer. manual. c. 12. n. 84. lac. Graph. decis. p. 1. l. 1. c. 6.

^{n. 17.}

^h Nauar. ib. c. 23 n. 117.

ⁱ lac. Graph. ib.

^{l. 2. c. 56. n. 15.}

^{Siluest. sum. v.}

^{filus, q. 22. Na-}

^{uar. c. 14. n. 12.}

^k Lesseus de

^{iust. & iure. l. 4.}

^{c. 4. dubitat. 13.}

^{n. 97.}

^l Less. ib. dub. 14

^{n. 109. 110. 114.}

^{Hauer. c. 23.}

^{n. 20.}

^m Bonau. 4. d.

^{16. ar. 3. q. 1.}

ⁿ Tho. Aq. 2. 2.

^{q. 2. o. Tol. in-}

^{str. fac. de pecc.}

^{mortal. c. 7. Sil-}

^{uest. verb. vana}

^{gloria. Nauar.}

^{&c.}

^o Azor. instit.

^{moral. p. 1.}

^{l. 4. c. 9. n. 8. pa,}

^{238. lac. Graph.}

^{decis. l. 2. c. 52.}

^{n. 13.}

^p Greg. Val.

^{10. 2. d. 5. q. 18.}

^{p. 3. Ex Scriptu-}

^{ris diuinis, qua-}

in as vncertaine as the determinations of blind Pharisees concerning the like matters? Math. 23. 16.

q Aug. Enchir.
c. 79. Leuissima
putarentur, nisi
in Scripturis
demonstraren-
tur opinione
grauiora. Quis
enim dicentem
fratri suo fatue,
reum gehennæ
putaret, nisi ve-
ritas diceret?

Math. 5.

Chryl. in Math.
hom. 42.

r Basil. quæst. paru. q. 4. Aug. ep 108. & l. 50. hom. 42. & in Ioh. tr. 13. Chryl. sup Gal. c. 1. f Gerl.
to. 3. de vit. spir. lect. 1. coral. 1. Roffens. cited by Vega. pro conc. l. 14 c. 15. Almai. mor. tit. 3. c. 20.

The holy Scripture reporteth many examples of grie-
uous iudgements inflicted by God vpon smaller offen-
ces then these, which our aduersaries pronounce to be
veniall q, Gen. 19. 26. Leuit. 10. 2. 2. Sam. 6. 7. And our
Saviour teacheth, that *of euery idle word, men shall giue ac-
count at the day of iudgement*, Math. 12. 36. And the primi-
tiue Fathers earnestly exhort to beware of accounting a-
ny sinnes light or small r. Yea sundry learned Papists con-
demne this distinction, (as the same is now vsed by the
moderne) to wit, Gerson, Roffensis, Almaine, &c.

Obseruation 3. Touching Popish iustification.

a Magist. 3. d. 19
he liued anno
1147.

b Decret. tit. 42.
c. maio. de bapt.
Ruard. Tapper.
de iustif. art. 8.
in cap. maiora.
Innocentius 3.

quasi problema
vtrinque dispu-
tabile proponit,
&c. Adrian.
4. sent. de sacr.
bapt. q. 3. ad
oppos.

c Clem. l. 1. de
sum. Trin. Con-
cil. Viennens.

The Trident doctrine concerning iustification, is not
Catholike in the Church of Rome it selfe.

1. Peter Lombard a the master of the Popish schoole,
teacheth, that *we may be said to be iustified by the death of
Christ, in the same maner that the Israelites were healed in the
wildernesse by beholding the brazen serpent*, Ioh. 3. 14. 15.
and this is plainly our beleefe.

In the yeare 1195. it appeareth by a decretall of Pope
Innocent the third b, that many Doctors of those times
beleueed, that *sinnes were remitted in baptisme without the
infusion of habituall grace*; and according to this opini-
on, iustification is onely remission of sinnes.

And afterward, about the yeare 1305. Pope Clement
the fift, affirmeth, c that many Doctors did in those daies
hold

hold the former opinion : and he decreed the contrarie, touching the infusion of habituall grace in baptisme, not as an article of faith, but as the more probable opinion.

2. Andreas Vega reporteth^d, that in former ages there was much contention about the formall cause of iustification; and he saith, *It seemed vnto diuers, that a sinner was not made iust by any created iustice, as one is made white by the qualitie of whitenesse: but that one is in like maner made iust and beloued of God, as he is beloued of another, by the loue he beareth him, and not by infusion.*

3. Sundrie famous Papists of later times haue maintained the faith of the Protestants, touching the formall cause of iustification, namely, ^eClingius, Pighius, Ferus, the Doctors of Colen in their Antididagma, Cassander, Contarenus, &c.

4. Howsoeuer the Iesuites in schoole propugne against vs this speculation of Trent iustification, yet is not the same radicall in their hearts: for in practise and temptation, when men seriously looke about them for their soules health, and are approaching Gods iudgement seate, they cast away this proud conceit of perfection of iustice, and wholly repaire to the mercie of God, and merits of Christ.

Anselme saith:^f *My life being narrowly sifted, terrifies me. It appeareth all of it vnto me, to be either sinne or barrennesse; and if there seeme to be any fraite, it is either fained, imperfect or corrupted, &c.* And then he flies to Iesus and his merits, comforting his soule in them, saying: *What is Iesus, but onely a Saviour? be thou, O Iesus, by thy selfe, a Savi-*

& gratia nobis inhaerente. Haec sola, certa, stabili nobis nitendum est: & ob eam solam credere nos iustificari coram Deo, id est, iustos haberi. ^f Anselm. meditat.

Tanquam probabiliorem. See Guid. Carmel. sum. de haeres. generat.

c.8. d Vega pro concil. l.7. c.24. e Clingius loc. com. l.5. ca.42. Deus iustos nos reputat, propter solam fidem in Christum.

Pigh. cont. Ratisb. l.2. Ferus com. Ioh. 13. taxed by Dominicus Sotho.

Cassand. consult. artic. 4. de iustitia, id est merito & satisfactione Christi nobis imputata, hoc est, nobis, ac si propria esset attributa, scripturae satis aperte loquuntur, &c.

Card. Contaren. l. de iustif. Ego prorsus existimo pie & Christiane dici, quod debeamus niti, tanquam re stabili quae sustentat nos, iustitia Christi nobis donata, non autem sanctitate

g Cited by Ho-
sius confess.c.73

h Bern. in Cant.
fer.61. Reade
Stella Luc.7.

i Baron.an.1076
n.33.

k Greg.7.ap.
Baron.to.11.
an.1075. n.7.

our unto me. And the same Anselme: *g Oh God, I set my Lord Iesus betweene thee and my sinnes; I offer thee his merit in stead of mine owne which I should haue, but yet do want it.*

And Bernard: *h Where can weaklings find safe and firme securitie, but in the wounds of our Sauiour? &c. I haue sinned, my conscience is vnquiet, I will remember the wounds of my Lord, and what is wanting in my selfe, I will borrow it from the mercies of my Sauiour.*

Yea Pope Hildebrand himselfe, the great key-bearer of heauen, (who relating his Papall priuiledges, saith, *If the Romane Pontifex haue any personall defects, yet vndoubtedly he is sanctified by the merits of the blessed Peter*) *i notwithstanding in his aduersitie he repositeth himselfe vpon Christ Iesus onely, saying, I find my selfe so far surcharged with the ponderous weight of mine owne actions, that there remaines no hope of saluation for me, but in the sole mercie of Iesus Christ* *k.*

Certaine obseruations concerning Good workes and Merit.

Obseruation 1. *Touching Workes: wherein is contained the Protestants faith concerning the reward and effects of the same.*

a Apologia Ec-
clesiæ Anglica-
næ testatur, bo-
na opera neces-
saria esse Chri-
stiano ad salu-
tem, Rainold,
apol. thesp. a. 263.
anal. Math. 25.

1. We belecue and maintaine, that good workes are necessarie to saluation *a.* 1. Ioh. 1. 6. 7. Rom. 8. 13. Math. 5. 20. & Math. 6. 21. Euen as walking in the way, is a necessarie action and meanes to bring a trauellet to the end of his iourney, Ephes. 5. 10. And this is the constant do-

Whitak. de Eccles. fol. 301. Pet. Mart. com. Rom. 2. Beza quest. part. 1. Piscat.

ctrine

ctrine of holy Scripture, and of ^b all the Catholicke Church.

2. Good workes haue many excellent effects and vses in sundry passages of our saluation; whereof these are principall:

First, they are part of the matter, actions and fruites of repentance, Ezech. 18. 21. 1. Cor. 5. 7. Ephes. 4. 22. 24. and they dispose ^c and qualifie our persons, that we may receiue and enioy the benefite of remission of sinnes, 1. Ioh. 1. 7.

Secondly, they are the matter of our obedience, Rom. 6. 13. and thankfulness, Psal. 118. 19. and of our loue towards God, Ioh. 14. 21. the meanes whereby we glorifie God and edifie others, and prouoke them to vertue, 1. Pet. 2. 12. Heb. 10. 24. ^d

Thirdly, they are signes of our election, iustification, and redemption, 2. Pet. 1. 10. 1. Ioh. 3. 24. Ioh. 8. 39. supporters of our faith and confidence in Christ, 1. Ioh. 3. 19. ^e helps and furtherances to our prayers, Act. 10. 4. Esa. 58. 9. yea certaine inferiour aduocates ^f and intercessors to God for mercie and forgiuenesse; and for the release or mitigation of temporall punishment, and for many spirituall and worldly benefites, 1. Ioh. 3. 22. Pro. 16. 6. Dan. 4. 24. And euen as foule and enormous sins crie to God for vengeance, Gen. 18. 20. so vertues supplicate for mercy and deliuerance, Esa. 65. 24. In the old law, besides propitiatorie sacrifices, there were *sacrificia impetratoria* ^g, Iob 42 8. Ezr. 6. 10. in the roome whereof succeed spiritual sacri-

cessione farciuntur. Aug. cont. 2. ep. Pelag. l. 4. c. 7. Eleemosynis & orationibus impetrantibus. Fulg. ep. 2. de stat. vid. vt agnoscamus bona opera, LOCVM ORATIONIS HABERE apud Deum. Chrysost. in Genes. hom. 5. Hilar. in Math. can. 4 Charitas, &c. Errorum nostrorum ambitiosa ad Deum, patrona est, ^g Pined. com. Iob. 1. 5.

^b Aug. de spir. & lit. c. 14. Hieron. ad Celan. ep. 14. Ambros. com. Tit. 2. Gaud. Brixian. ad Gen. de vil. iniq. Leo de Epiphan. ferm. 2. Clem. Al Strom. l. 5. Greg. Naz. orat. 40. Theod. Exod. quæst. 63. Cyprian. ep. 14. ^c Bez. annot. Math. 5. v. 20. & quæst. part. 1. opusc. pa. 69. & cont. Illiric. demonstr. Existimandum est, prapari, disponi, & aperiri corda nostra, &c. Chem. exam. p. 1. pa. 171. 172. ^d Chrys. hom. 18. in Rom. Aug. 50. hom. h. 2. ^e Chrys. in Math. hom. 16. ^f Cypr. de op. & eleemos. Deprecationes solæ, parum apud Deum valent, nisi factorum & operum ac-

fiices of Christians, consisting of pious and charitable deeds, Heb. 13.6. Reuel. 1.6. Rom. 12.1. 1. Pet. 2.9. and these haue the effect and vse of impetration, Ioh. 9.31. 2 Ioh. 3.22.

Fourthly, iust persons endued with vertue, are the object of Gods loue and friendship, Ioh. 14.21. 2. Chron. 20.7. and he dwelleth with such, 2. Cor. 6.16. 1. Cor. 3.17. blessing and protecting them, Gen. 22.16.17. and as Isaac smelling the sweet saueur of Iacobs raiment, began to pronounce a blessing vpo him, Gen. 27.27. so the Lord is rich in mercie and blessings towards those, in whom is found the saueur of grace and vertue, Psal. 84.11.

Aug. enchir.
6.7.

Fifthly, although we ascribe the whole vertue of purging sinne, *in the article of iustification*, to the bloud of Christ onely, 1. Ioh. 1.7. Apoc. 1.5. yet *in the doctrine of sanctification*, we ascribe power of cleansing and purging sinne to vertue and good workes, according to the maner following: S. Iames saith, *Cleanse your hands you sinners*, ch. 4.8. and S. Iohn, *Every one that hath this hope, purifieth himselfe*, 1. Ioh. 3.3. and Esay, *Wash you, make you cleane*, Esa 1.16. and Solomon, *There is a generation that are pure in their owne eyes, and yet are not washed from their filthynes*, Prou. 30.12.

b Tol. com.
Rom 3 an 17.
Fides immediata
tius & distincti
us, in eum fer-
tur cuius virtute
iustificamur, si-
cut aspectus æ-
nei serpentis
Vega de iustif.
18. c. 1.
Adam Sasboth
com Esa. 1.

And the maner hereof is, that whereas there be foure sorts and meanes of purging sinne: first, by the way of *redemption and remission*, this is done by Christ onely. Secondly, by immediate application of Christ in our iustification; and this is peculiar to faith alone^b, Ioh. 3. 4 15. Thirdly, *by infusing the grace of regeneration* and habite of sanctification; this is the worke of the holy Ghost as the principall cause, and of the word and sacraments as the instrumentall, Ioh. 15.3. Eph. 5.26. Ioh. 3.3. Fourthly, there

there is a purging and cleansing of sin necessarie to saluation, which standeth in the mortifying and repressing of concupiscence, and subiecting of the powers to the regiment of grace; and also in renouncing and expelling of sinne by the contrary actions of vertue, Col. 3. 5. 12. Workes of light, expell the deeds of darknesse, and the liuely actions of vertue purifie the soule, according to the Apostle, 1. Pet. 1. 22. *You haue purified your soules in obeying the truth.* Prou. 16. 6. ^c

Sixthly, we teach, that the Lord of his bountie and goodnesse rewardeth all the workes and good deeds of iust persons with rewards spirituall and temporall, 1. Tim. 4. 8. and that in rewarding, he obserueth a proportion according to the number and measure of good workes, 2. Cor. 9. 6. Math. 19. 28. 29. Dan 12. 3. But this reward is not an hire and stipend properly so called, Rom. 6. 23. but *a reward of bountie or liberalitie*, such as a father after his promise, bestoweth vpon his sonne, for performing that durie which he is otherwise bound vnto, and is onely beneficiall to himselfe. ^f

And such reward is free: first, because the Lord hath freely, without any desert of man, prepared it. Secondly, because himselfe by grace, as the principall efficient, produceth in men the vertues which he rewardeth. Thirdly, the worke being produced, he addeth further worth and value to it, by a new imputation of Christ his merits, Heb. 13. 15. 1. Pet. 2. 5. Reu. 8. 3. Rom. 8. 34. Heb. 9. 24. Fourthly, he detaineth not the reward promised because of the imperfection and blemish of our good deeds, but

præmijs liberahbus inuitet, &c vnum illud respiciens vt bonos faciat, &c ^g *οφέλημα τῶ ἐργῶν ἀποδομένα ἀλλὰ καὶ χάρις τῷ μεγαλειότητι θεῷ.* g Caietan. opusc. to. 3. tr. 11. c. 6. *Cum nis bona operatio voluntaria hominis debetur Deo, & quanto potioribus & pluribus bonis operibus pollet homo, tanto plus Deo debet, quia ipse Deus operatur in nobis velle & perficere.*

c Aluifiodor. sum l. 4. tr. 6. ca 4. Helich. in Leuit. li 4. c. 14. Hæc opera necessaria habet, quæ virtutibus & actionis studio valeant delere peccatum. Cornel a Lapid. com. Rom. 12. vers. 1. n. 85. Est mortificat. viua quædam mors: facit enim mori concupiscencias carnis, dum eas truncat per viuos continentia, abstinentia, & penitentia actus. d Fulg de fid. ad Petr. c. 3. Hieron in Esa. c. 24. l. 8. Tertul. Scorp. c. 6. Chryl homa de præm. sanctor. Bernard. ser 9. qui habitant. Beza quæst p. 1. f Disp. Ratisb. c 2. Velut si liberalis benignusque beus, &c Propositis Basil. in Psal. 114. 8. 27

h Caietan opus.
to. 3. tr. 11. ca. 7.

i Aug. de temp.
serm. 40. Chryf.
2. Cor. hom. 23.
Deus, hoc in
mercedem im-
putat, non quod
iuste nobis de-
beat, sed quod
misericors est
& pius. An-

selm. prolog. c. 10. Iustus es, O Deus, non quia nobis reddis debitum, sed quia facis quod decet te summe bonum. Cuius loc. com. l. 1. ca. 14. Quia finito ad finitum nulla est proportio, sed omnia opera nostra sunt finita, gratia autem, iustificatio & vita æterna quid infinitum: ergo nihil debet Deus operibus nostris, semper gratis dat, &c.

freely forgiueth our wants, and beholdeth onely the goodnesse of the vertue, without the defect. Fifthly, in the act of rewarding, God conferreth more then we are able to expect or desire: and when the reward is actually conferred, it exceedeth the outward promise, 1. Cor. 2. 9. and the hope and expectation of the receiuer, Eph. 3. 20.^h Lastly, the iustice of God in rewarding, is rather called *iustice*, by an improper forme of speaking, that by this name the hope of the iust may be confirmed, then because it partakes the definition and forme of distributive and commutative iustice, according to the rules of morall Philosophie, or according to any other proper kind of ciuill or humane iustice.ⁱ

Obseru. 2. *Concerning merit of works: wherein is shewed, that many learned Papists haue impugned the doctrine of merit.*

a Dionys. Cister.
3. sent. q. 3. ar. 3. c.

6. cited by Vasc.

b Ferus com.

Math. l. 3 c. 20.

Gerstom 4 tr.

de sig. Signum

malum est, of-

ferre Deo opera

sua, quasi dignū

aliquid habeant

ex persona ope-

rantis, & non potius sint

sceditates, quasi

pannus menstruatae,

aut sicut panniculi

leprosozum qui

per continuam

saniem defluentem

sordidantur.

1. Many learned Papists in former dayes haue condemned the present doctrine of merit, maintained by Papists. Dionysius Cisterciensis saith, ^a *Good workes of precept, because they be commanded, are not meritorious of life eternall.* Ferus saith, ^b *Reward is due to workes, of grace, but not of debt: and the sufferings of this life are not worthy of the future glorie: and whosoever desireth to enioy the fauour of God, must not mention merit.* And Pighius affirmeth, that ^c *there is no reall difference betweene him and vs*

c Cont. Ratib. l. 2.

in this question.

2. Many Schoolemen and Papists reiect the merit of condignitie, holding that good works do merite onely in congruitie^d. But *the merit of congruitie* is indeed no merit, but onely in name^e: to wit, *when a reward or benefite is bestowed, neither for the dignitie of the worke, or worthines of the doer, or for any equalitie betweene the worke and reward, but onely upon the liberalitie of the donar.* And this opinion is the same with ours.

3. Although many Papists in word maintaine the merit of condignitie, yet (according to Iesuite Vasques) they do in deed destroy the same merit: and these also in substance agree with vs^f.

Holcot saith, that *one assisted by grace, may condignely merit life eternall, is understood two wayes: one, so, as that there is as much worth in the substance of the merit, as may deserue life eternall. The other, that it is worth so much, onely by the position of some law; as when a small peece of copper, by the ordinance of the Prince, is made worth a loafe of bread. Good workes are not condignely worthy of life eternall, by the substance of the worke, but by grace onely (according to the latter kind of worthinesse.)*

Brulifer:^h *An action wrought by charitie, is onely worthy*
 ftis, non tã redditur quã donatur. Cling. loc. com. l. i. c. 22. Docemus opera esse meritoria iustitiæ, ex gratia, id est, immerita misericordia, scilicet fauore solum Dei non merito & dignitate operum. f Vasqu. l. 2. p. 1. d. 14. c. 1. Contingere potest vt si veram rationem meriti non assignemus, verbis solum ab hæreticis dissidentes, re ipsa cum ijs conueniamus, quod aliquibus Catholicis in hac controuersia accidisse patebit. Scotus. G. Arim. Gabriel. Occham. Alphonsus Castro. Guil. Paris. Brulifer. Antididag. Colon. Concil. Color. Concil. Senonens. Holcot. Vega. Hosius, Victoria, Canus, Ioh. Bunderius &c. g Holcot. in Sap. 3. lect. 35. Cling. loc. com. lib. 1. cap. 19. Condignum meritum non est ex parte operum, sed gratiæ Dei quæ promisit meritum hoc operibus: ita vt condignitas illa meriti respicit gratiam, non opus operatum, &c. h Brulifer. sent. d. 17. cited by Hosius confess. c. 73. Ægid. Comick. lequit. de sacram. to. 2. disp. 10. dub. 2. n. 12. Quod nostra opera tam immensum præmium merentur, magis prouenire ex munificentia Dei, quam dignitate operum.

d Greg. Arim. l. 1. d. 7. q. 1. 2. 1. 1. Durand. l. 1. d. 17. & 2. d. 27. Marfilus. Tho. Walden. Burgenfis. Eckius. See Vega opusc. q. 5. e Bellar. de iustifi. l. 1. c. 22. B. Medin. l. 2. q. 114. art. 10. Caictan. l. 2. q. 114. art. 10. Becan. de iustifi. Cath. c. 3. Gabr. 2. d. 27. q. vnic. art. 1. not. 3. Adrian. in. 4. de sacram. euchar. Sunt merita nostra, velut baculus arundineus, &c. & quasi pannus menstruatus, sunt omnes iustitiæ nostræ, &c. Gr. Arim. l. 1. d. 17. q. 1. Volens per hoc, Aug. innuere, quod cū vita æterna datur iustis,

of life eternall, by the passive acceptation of God, and not by the nature of the worke it selfe.

i Alph. Castro.
c. hæ. verb. me-
ritum.

Alphonfus Castro:ⁱ *Workes of grace, of themselves are unworthy of glorie, and we by them could haue had no right to eternall glorie.*

q. 5.

l Hof. con. Brent

l. 5. Nullum a

Sanctis exire

poreft opus,

quod si in te cē-

featur. confusi-

onem iustam

non mereatur:

docemus igitur

mercedem reg-

ni cœlestis da-

ram in operi.

Andreas Vega:^k *We place no greater right in the workes of iust men, in respect of blessednesse, when we say they be condignely meritorious of the same, but that it pleaseth God of his liberalitie to conferre beatitude vpon vs and our deeds.*

With these agree Cardinall Hosius^l; and the learned Chumel seemes to teach the same, where he saith, *Merit is the means of blessednesse, by the way of impetration*^m. And merit of impetration, is no more but merit of congru-
tieⁿ.

bus nostris, verum non propter eorum, quatenus a nobis proficiuntur dignitatem, sed propter Christum, cuius manuum opera sunt. m Chumel. q. var. p. 3. pa. 339. n Bella. de lib. concor. mend. 8. Meritum impetrationis, quod scholastici Meritum de congruo nominare solent.

Obferuation 3. Touching other Schoolemens opinion concerning Merit.

But the doctrine of merit, as the same is maintained by many great Schoolemen and Papists, is very absurd and wicked.

Vasq. 1. 2. p. 2.

d. 114. c. 4. 7.

Fra. Romeus,

Caietan. Sotus,

Conrad. Diedo,

Capreolus, Cli-

etoueus, Lin-

dan. Tiletan.

I. Vasques the Iesuite, and before him, all the Papists quoted in the margent, affirme, that good workes wrought by diuine grace, are of themselves condignely worthy of life eternall, without any further promise, compact, or fauour of God: and looke how the deeds of mortall sinne are of themselves, without Gods threatning, worthy of eternall punishment; so good workes of their

owne

owne nature, without any promise, are worthy of eternall life.

2. There accrueth no increase of dignitie to the works of iust persons by the merits or person of Christ, which otherwise they might not haue had from the same grace bestowed liberally by God without Christ.^a

^a Valsq. i. 2. p. 2. d. 214. c. 5. n. 31. & c. 7. per totum.

3. Gods promise being added to the workes of iust persons, doth in no sort belong to the reason of merit, but without the same they are of themselves both worthy and meritorious.^b

^b Valsq. ib. c. 8. c Valsq. ib. c. 5. n. 31. Coster. enchir. c. 7. Maldon. com. Ezech. 18. v. 20.

4. Good workes do as truly and equally merit glorie, as mortall finnes damnation^c: and Altisfodore saith, they do it much more powerfully^d.

^d Altisf. sum. li. 3. tr. 16. quæst. 2.

5. Good workes haue this force in them, that they make vs formally worthy of life eternal, *which Christs merits do not*: and *Christ is worthy for them to impetrate whatsoever he requesteth*^e.

Bona opera magis sunt bona quam mala opera, & multo fortius merentur vitam æternam ex condigno.

6. They teach, that God should be vniust, if he rendered not heauen in recompence of good workes^f.

^e Valsq. ib. d. 222 c. 3. n. 32. Merita

7. After a man is reconciled to God, his saluation is a worke of Gods iustice 8. *For grace to merit, is bestowed by Christ, but afterwards we neuer craue of God that he would bestow eternall life vpon our meritorious deeds for Christs sake, but onely that he will giue vs grace whereby we may be enabled to merit*^h. According to this opinion, God vseth no fauour in setting the crowne of glorie vpon the head of his children, but onely an act of iustice. Psal. 103. 4.

in nobis hanc vim habent, vt reddant nos formaliter dignos vita æterna: merita autem Christi, non reddunt nos dignos formaliter, sed

CHRISTVS DIGNVS EST

QVI PROPTER ILLA IMPETRET, QVICQVID ipse pro nobis petit. ^f Rhem. annotat. Heb. 6. n. 4. Ruard. Tap. art. 8 de iustit. ^g Tol. com. tom. 5. v. 10. Amicos & reconciliatos, saluare per Christum, iam non morientem sed viuentem, opus est ad iustitiam pertinens, &c. Rhem. 2. Tim. 4. n. 4. ^h Valsq. ib. Nunquam petimus à Deo per merita Christi, vt nostris dignis operibus & meritorijs reddatur merces æternæ vitæ, sed vt per Christum detur nobis gratia qua possimus digne mercedem hanc promereri.

8. God rewardeth in maner aforesaid, not onely good workes commanded, but workes of counsell and voluntarie deuotion, and the fulfilling the Popes will, by taking armes against Emperours and Kingsⁱ, spoiling and destroying the enemies of the Popish Church, and such like.

ⁱ Sigon. de reg. Itall. l. 18. Præmia salutis æternæ omnibus pollicebatur, qui crucem aduersus Fredericum acrem Ecclesiæ hostem sumpissent, ac multos ad eam sumendam accendit.

Obseruation 4. *The ancient Fathers vsing the word Merit, what they meane.*

The Fathers vsing the word *meritum* and *mereri*, did not speake properly: therefore our aduersaries cannot maintaine their merit of condignitie, being merit in a proper signification, by their authoritie.

1. Saint Augustine vseth the word *merit*, in the matter of iustification and remission of sinnes, wherein the Papists confesse^a, that *merit* properly taken, can haue no place. His words are: *Remission of sinnes is not without some merit, because faith doth impetrate the same*^b. And Origen: *To confesse sinne, meriteth remission of sinne*^c. And Hierom: *They which humbly confesse their sinnes, by their humilitie do merit the clemencie of our Saviour*.

^a Bellar. de iustif. l. 5. c. 12.
^b Aug. tom. 2. ep. 105.
^c Origen. Leuit. hom. 3.
^d Hieron. l. 2. cont. Pelag.

2. The word *merit* in the Fathers, doth commonly signifie to obtaine, procure, impetrate, &c. Augustine: *The magi or wise men, Math. 2. merited to see the starre*^e. And Gregorie: *S. Paul when he was trauelling to extinguish Christ his name vpon earth, merited to heare his words from heauen*^f. And Ambrose: *The Church merited the coming of Christ*^g.

^e Aug. de temp. ser. 35.
^f Greg. m. moral. l. 9. c. 17.
^g Ambros. de pœn. l. 1. c. 15.

3. Our aduersaries themselues confesse the abusive accep-

acceptation of the word *merit* in the Fathers. Vega: *I am not ignorant that the name of merit is used by the Fathers where there is indeed no merit either of congruitie or con-*^{h Vega pro concil. 18. c. 6.}
dignitie^h.



CHAP. II. Paragraph. 1.

Whether S. Hierom be corrupted concerning reading the Scripture.

Section 1.

T.W. *IT being a certaine truth, that from Scriptures, euill understood, proceed most heresies. M. White (a faithfull friend thereof) well knowing by daily experience, that no one thing in truth is more auailable, either for the first beginning or propagation of heresie, then generall libertie granted to the vulgar people of reading and expounding the Scripture; doth hereupon much labour, in prooffe of his supposed necessitie thereof, &c.*

Answ. In this assertion are contained foure particulars: First, most heresies proceed from Scriptures euill vnderstood. This position is questionable: for many heresies proceed from other causes, as well as from Scriptures euill vnderstood, to wit, from Philosophie^a, Col. 2. 8. and from traditions of men, Mark. 7. 8. and from ignorance of holy Scripture, Math. 22. 29. Saint Augustine saith,

^{a Tertul. cont. Marc. l. 5. c. 19. Omnes hæreses ex subiloquentiæ viribus & Philosophicis regulis constāt. De præscrip. c. 7.}
Euseb. hist. l. 5. c. 25. Chrys. prolog. in 1. Cor, Hieron. in Esa. l. 2. c. 28. & in Ierem. l. 1. c. 2. & contra Pelag. ad Cresiphon.

that

b Aug. de Gen.
ad lit. l. 7. c. 9.
c Hieron. in Hof
c. 7.

d Hieron. l. 7. E.
sa. c. 19.

that all heretikes do not reade the Scriptures^b. And S. Hieron: *The questions of heretikes and Gentiles are the same, because they follow not the authoritie of the Scriptures, but the sence of humane reason^c. And the same Father produceth heretickes maintaining errors in the dialect of our Papists: we are the sonnes of those wise men who from the beginning haue deliuered vnto vs the Apostolike doctrine: the children of the ancient, &c.^d*

2. T.W. No one thing is more auailable for the first beginning or propagation of heresie, then generall libertie granted to the vulgar of reading the Scriptures, &c.

* Espenc. com.
Tit. ca. 1. digr. 2.
pa. 105. Quasi
vero hæretes ex
Scripturarum
studio, ac non
potius ex neg-
lectu & igno-
rantia nascen-
tur?

e Chrys. arg. ep.
ad Rom.

f Bern. serm.
paru. l. 64. Greg.
in ep. ad Leand.

præfix. moral.
Chrys. l. 1. Cor.

hom. 6. Qui sa-
lutem consequi
volunt, Scriptu-
ris vacent.

g Aug. ad Vo-
lup. ep. 3. Greg.

Rom. ep. præ-
fix. moral. sup.

Iob. ad Leandr. ca. 4. Diuinus sermo, sicut mysterijs prudentes exercet, sic plerumque superficie simplices refouet. Habet in publico vnde paruulos nutriet, seruat in secreto, vnde mentes sublimium in admirationem suspendat. Quasi quidam quippe est fluuius, planus & altus, in quo & agnus ambulet & elephas natet.

Answ. Leauing out the word *expounding*, which is your addition, and no part of D. White his assertion; this position is false. For Philosophie, Tradition, and neglecting the Scriptures, * are more auailable to cause heresies, then the generall libertie of reading the Scriptures, which is onely an occasion by accident, 2. Pet. 3. : 6. and no cause of heresie. Chrysostome saith: *From hence arise innumerable euils, that the Scriptures are not knowne: Hinc erumpit multa illa hæresum perniciës: hence breaketh out, that manifold mischief of heresies, from hence ensueth dissolute life^c, &c.* And Gregorie and Bernard say, *In this deepe of holy reading, both the lambe may wade and the Elephant swim^f.* And S. Augustine: *Holy Scripture, like a familiar friend, without any colourable deceit, speaketh to the heart both of the learned and vnlearned^g.*

3. T.W. *Because heresies arise from the Scriptures euill vnderstood, therefore the generall reading of them must not be permitted.*

Answ.

Answ. 1. If for evils which happen by occasion and accident, that which is good shall be remoued and taken away^h; man who is prone to abuse all things, must haue the vse of nothing in this world. *Ignē quid vtilius? &c.* There is nothing more profitable then fire, yet it is possible for negligent or malicious persons to consume the house by it.

^h August. contra Faust. Manich. lib. 22. cap. 97. Neque medicinæ vitium est, si vel insani se-
ippos, vel maligni alios, fer-
ramentis medicinalibus peri-
munt.

2. I would gladly vnderstand, why the reading of the Scripture by lay men, doth rather occasion heresie, then the reading thereof by Bishops and Priests; or why the reading thereof in a knowne language should rather do this, then reading the Latin translation, or the original text? The most pernicious heresies, which hitherto haue imbroiled the Church, receiued their originall from Priests; as appeareth in Ariusⁱ, Nestorius, &c. *No man, saith Hierom, can frame an heresie, but he that is of excellent gifts^k, &c.* And Gerson and Æneas Siluius produce the same Father saying, *There neuer happeneth any notorious euill in the Church, but Priests are the cause thereof^l.*

ⁱ Tripar. hist. l. 1. c. 12. Arius in ordine presbyterorū erat, &c.
^k Hieron. sup. Hol. c. 10.
^l Gers. de defectu viror. eccl. n. 48.
Æn. Silu. hist. Austr. 852.

3. Stupid ignorance and grosse infidelitie, Eph. 4. 18. 19. 1. Cor. 14. 20. Heb. 5. 13. 14. following vpon the taking away of the Scriptures from the people, euen as darknesse succeedeth the remouing of light, are to be prevented and auoided as carefully as heresie.

4. T. W. D. White a friend of heresie, maintaines generall libertie of reading and expounding the Scripture.

Answ. 1. There is not any word in all my brothers discourse, of libertie to be granted to the vulgar, of expounding the Scripture. In plaine places the Scriptures expound themselues: and as Augustine saith, *rather require an hearer or reader, then an expositor^m.* And for that which is more difficult, the common people haue the ministerie

^m Aug. in Ioh. 11. 50.

.of

of the Church, and daily recourse to their Pastors, and tracts and expositions of Scripture, collected by the learned: and they are permitted by our doctrine to rely in nothing vpon their owne priuate spirit, as this Popish Priest obiectioneth.

2. If D. White be a friend to heresie, because he maintaineth the translation and reading of holy Scriptures in a knowne tongue, then Moses, and Christ, and the Apostle Paul, and all the primitive Fathers were fautors of heresie, because these in generall exhorted the people to reade the Scripture, Deut. 6. 7. &c. Iosh. 1. 8. Ioh. 5. 39.

n Aug. de doct.
Christ. l. 3. c. 1.

o Theophylact.
com Ephes. 6.

Aug. de Temp.
ser. 55. Non so-

lum vobis suffi-

ciat, quod in
Ecclesia lectio-

nes diuinas au-

ditis, sed etiam
in domibus ve-

stris, aut ipsi le-

gite, aut alios
legentes requi-

rite & libenter
audite.

2. Tim. 3. 15. Reuel. 1. 3. *That man, saith Augustine, which feareth God, doth diligently enquire his will in the holy Scripture*ⁿ. Theophylact deliueres this compendium of the doctrine of the Fathers: Say not, that it belongeth onely to religious men to reade the Scriptures, for it is the dutie of euery Christian, and most of all of such as deale in worldly affaires, because they being as it were shaken with a tempest, haue greater need of spirituall succour^o.

T. W. M. White grossly abuseth S. Hierom in these words: Hierom writeth of Paula a gentlewoman, how she set her maides to learne the Scripture; and many of his writings are directed to women, commending their labour in the Scripture, and encouraged them thereunto, &c. *But what is this to vs, who allow not onely religious women, such as these were, whom M. White fraudulently calleth Paulas maides; but euen the Lattie to reade the scripture, supposing they be humble, discrete, and vertuous: and hauing such a master by them as S. Hierom was to teach them? &c.*

would not any man thinke this Minister distracted, thus producing that against vs, which confoundeth himselfe? Do not these religious women in reading the Scripture, require

S. Hie.

S. Hierom a Priest to be their maister? And doth not he professe to teach them, not what he had learned himselfe from any imaginary spirit, but from the famous Doctors of the Church? Yea, doth he not plainly and humbly acknowledge his doubting and ignorance in his explication thereof: None of which I am sure is Orthodoxall with Protestants.

Ans. I will passe by your declamation, of distracted minister, &c. and fulfill the common by-word: Giue lo-
fers leaue to talke. The truth is, you are taken in a crampe,
and cannot tell which way to turne your self. For ^aS. Hierome and all the Fathers, do so expressely maintaine our doctrine concerning the generall reading of holy Scripture, that you are vnable to put by the matter, so much as with a specious glosse. And therefore you bawle against the Moone: and then fetch in by head and shoulders an extrauagant discourse about S. Hierom, indeed to diuert the Reader from the point in question, and to leade him a woolgathering after your fables.

But as touching the present matter of Paula, her reading the Scripture: 1. It is certaine, that she being a lay woman, did ordinarily read the Scripture by S. Hieroms perswasion: who saith in the same Epistle; that *by her continuall reading, she had the Scriptures without booke,* ^b*and by the sentences thereof she fenced her breast, as with the armour of God against all manner of vices, &c.*

2. This woman imposed a daily taske of reading the Scriptures vpon the Sisters, and women conuersing with her, whereof diuers were *her maides*, as appeareth by S. Hieroms words, in the end of the Epitaph placed in the margent ^c.

3. This Father, in other parts of his writings most plainly requireth, and commendeth the reading of holy Scripture

^a Espenc. com. in Tit. 2. pa. 257. Hieronymus, tantus alioqui mulierum ad Scripturæ studium & lectionē hortator, &c. Hieron. in Psal. 86: Dominus narrabit, & quomodo narrabit? non verbo, sed Scriptura. In cuius Scriptura? in populorum, &c. Dominus narrabit, in Scripturis populorum, in Scripturis sanctis. Quæ Scriptura populis omnibus legitur, hoc est, ut omnes intelligant, non ut pauci intelligerent, sed omnes. Hieron. ep. 27. ^b lb. Scripturas sanctas memoriter tenebat. ^c Ipsa assidere lectulo, &c. omnium ancillarum præuenire officia.

Scripture by all sorts of lay people, euen by little children.

d Epist 7.

In an Epistle to Leta^d, (a married wife, and no Nun) he instructeth this Matrone, concerning the education of a child her little daughter, and saith as followeth: *Let the childe be deafe in hearing instruments and minstrelsie: but cause her to render euery day a taske of the flowers of holy Scripture. Let her not be sought for in the preasse of secular people, but in the closet of the Scripture, asking counsell of the Prophets and Apostles, concerning spiritnall nuptials. Let her first learne the Psalter, and with those heauenly songs auoke her selfe from light sonnets. Then let her be taught to gouerne her life out of Salomons Prouerbs: and repaire to Iob for examples of vertue and patience. Let her then come to the Euangelists, and neuer lay their bookes forth of her hands. She must with these drinke in the Acts of the Apostles, and hauing enriched the cellar of her breast with this substance, then let her conne the Prophets without booke, and commit to memory the fise bookes of Moises, the Kings, Chronicles, and volumes of Esdras. And then at the last without any perill, she may learne the Canticles. But let her be cautelous in Apocriphall bookes, and if she reade them, understand that they are not those Authors whose names they carrie, and that many things faulty are mixed in them, and it is no small wisdom to finde gold among drosse.*

imbibat.

e Epist. 9.
f Epist 10.
g Epist 8.
h Ep. 14.
i Ep. 12.

The like exhortations to reade the Scriptures, are found in his Epistles, to Saluina^e, to Furia^t, to Demetriadis, to Celantia^h. And instructing Gaudentius about the education of Pacatula an infantⁱ, he saith: *when the rude and toothlesse girle shall come to seuen yeares age, let her learne the Psalter without booke, and make Salomons bookes, the Gospels, the Apostles, and Prophets, the treasury of her heart.*

heart. And lastly, this Father commandeth lay persons to have the word of Christ, not onely sufficiently, but in abundance, so as they may be able to teach and admonish one another.

Hieron com.
3. cap. epist. ad
Coloss.

T. VV. S. Hierom allowed Paula to read the Scripture, being a religious Nun, discreet, humble, &c. and having S. Hierom her maister, who expounded not the Scripture by a private spirit, &c. Romane Catholikes giue the same libertie to lay persons equallie qualified.

Ans. 1. This Father doth not onely permit and tolerate; but inioyne the reading of the Scriptures not onely to Nuns, but to children of seauen yeares old, and to all kinds of lay persons^a, as I haue proued before.

a Arbor. Theof.
to. 1. l. 8. c. 11.
Sacrae literæ o-
lim versæ erant
in vulgarem lin-
guam, & eas
Hieronymus in
Dalmaticam
linguam vertit.

2. The Protestants require the same helps of expounding Scripture, and the same humilitie and reuerence in the reading thereof, which S. Hierom mentions.

3. Whereas this T. W. and before him Bellarmine, b Gretsar, and other Controuersars giue out, that their Church graunteth libertie of reading the Scriptures in vulgar translations, to such lay persons as are able to doe the same with profit: the truth is, that they condemne all reading of Scriptures translated, by the people; and this appears by their doctrine and practise. Their doctrine is deliuered by Stapleton and others in this man-

b Bellar. de verb.
Dei. l. 2. c. 15. Vi-
demus concedi
lectionem eius-
modi librorum
ijs, qui cum fru-
ctu uti possunt,
id est, ijs qui fa-
cultatem ab or-
dinario obtinu-
erunt.

ners. 1. The generall permission of reading the Scripture, is impious, and pernicious^c. 2. God requireth no lay person to read the Scripture, neither is the same necessary or profitable to spirituall education, but a thing meerely indifferent, and of delight onely^d. 3. The Scripture translated into a vulgar tongue, is not authentickall, or a rule of faith^e. 4. They which

Gretsar. def.
c Stapl. rel. c. 5.
q. 3. ar. 4. Peres.
Alala de trad.
p. 1. Bellar. Le-
desm. P. Soto.
Hosius.
d Stapl. ib. ar. 4.
explic. articuli.

e Arbor. theosoph. tom. 1. l. 8. c. 11. Qui sacras literas in vulgarem linguam transferunt, sunt ipsi hæresium fontes & seminaria.

* Stapl. ib. pag. 531. *translate Scripture, are the seminary and causes of heresie*.*

And touching their practise, let these particulars be obserued.

f Afor. instit.
mor. p. prim. l. 8.
c. 26. Quæres an
permittantur
conscripti vul-
gari lingua, pre-
cationum hora-
riarum libelli, in
quibus conti-
nentur Psalmi
& Cantica ex
Biblijs excerp-
ta? Resp. In In-
dice Hispaniæ
regula 6. & 7.
omnes huius-
modi libri con-
scripti lingua
vernacula pro-
hibentur. Et in
Indice nouissi-
me edito, iussu
sanctissimi Do-
mini nostri Cle-
ment. 8. obseru.
circa regulam 4
prohibentur sa-
cræ Scripturæ
partes, tam noui
quam veteris
Testamenti. Et
insuper sum-
maria & etiam

1. *In Countries wholly papisticall, no vulgar translations are permitted: neither any parcels, Epitomes, or Summaries of the Bible, or of the Stories thereof: nor any Prayer bookes in the vulgar tongue, hauing in them any Psalmes, or Canticles taken out of the Bible. See the decree of Pope Clement 8. and the Spanish expurgatorie Index, in the margin f.*

2. *Whereas in former times, it was permitted in the Index of Bookes prohibited, set forth by the authoritie of the Trent Councel, Regula 4. To Bishops and Inquisitors, by the aduice of the Confessor and Parish Priest, of such lay persons as desired it, to graunt licence of reading Popish vulgar translations: Now the said liberty of permission is quite taken away by a later Index of Pope Clement the 8. and Inquisitors may grant no such licences as before g.*

Thus our aduersaries may tell their friends a tale of a permission, to discreet and humble persons, to reade the Scripture translated: But their mother Church of Rome, both disgraceth the vulgar translations composed by her owne Disciples^h, and will tolerate vulgar translations no further then thus: to wit, where the same cannot be hindered, the people by conuience or tolera-

compendia historica Bibliorum, & librorum sacræ Scripturæ, quocunque vulgari idiomate conscripta, & quidem inuiolate præcipitur obseruandum. g Index Clement 8. circa reg. 4. Trid. animaduertendum est, circa superscriptam quartam regulam Indicis, felicitis Reſtoris Pij Papæ 4. nullam per hanc impressionem & editionem de nouo, tribui facultatem Episcopis vel inquisitoribus, aut regularium superioribus concedendi licentiam, emendi, legendi, aut retinendi Biblia vulgari lingua edita cum hætenus mandato aut vsu sanctæ Rom. Eccles. & vniuersalis inquisitionis, sublata ijs fuerit facultas concedendi huiusmodi licentias. h Posseuin. appar. sac to. i. verbo Biblia. Versio Italica, Versio Gallica: ex Caluiniana versione, plura extemporarie in multis locis, desumpta fuerunt, &c.

tion,

tion, are rather permitted to reade their owne vulgar translations, then to vse oursⁱ: And their gouernors, like Cato and the Emperor Adrian^k, (who pronounced it expedient to set certaine Countries at libertie, because they were vnable to hold them in subiection:) giue their people leaue to doe that which they cannot hinder^l.

ⁱ Index Hispan. reg. 6. Prohibentur Biblia, vulgari lingua, cum omnibus suis partibus (ac si dicat, Biblia & eorum partes. A for. l. 8, c. 26.) ^k Spartian. vita Adrian. ^l Stapl. rel. c. 5. q. 3. ar. 4. pa. 535. propter corruptas hæreticorum translationes, &c.

Paragr. 1. Sect. 2. *wherein is examined, whether S. Hierome was a Papist in 17 points, rehearsed by this T. W. out of the Epitaph of Paula. Eph. 27.*

T. W. *If it do not plainly appeare, by sundry points of religion mentioned in this Epistle, that S. Hierome, S. Paula, and the Bishops, Priests and people of those times, were of the same religion or beleefe, which Catholickes now professe, and Protestants now impugne: Then let me be enrolled in the blacke bill of lying Ministers, or coupled in brotherhood with white, as a legitimate sonne of the father of lies.*

Answ. Concerning your audacious assertion, I tell you, as Archidamus the Lacedemonian did his sonne: *Aut adde viribus, vel deme velocitati*: you should either haue seconded this loud challenge with force of matter, or else not haue runne your selfe out of breath in making towards your aduersarie, who was always likely to turne vpon you^a, and then be able to performe nothing but shout and beat the ayre. And touching your wish, of being enrolled in the blacke bill, &c. the truth is, that you are billed alreadie, and planted in a Station, then which there is none fitter for you: to wit, in the seruice of Antichrist, where falsehood hath such preheminance, 2.

^a *Hostibus hand tergo, sed forti pectore notus.*

E

Thes.

Thess. 2. 11. that as Irenæus reported long since of the
Valentinians: *None is perfect among them, but he which*
b Iren. cont. her. l. 1. c. 15. *uttered grosse lies* ^b: so among you, he that can most sub-
tily and impudently deface the truth, deserueth best.

But for the matter it selfe, you affirme, that S. Hierom
and all the Bishops and Priests of those times were Pa-
pists, and Cardinall Bellarmine saith, *That Christ and*
c Bellar. de ec- clel. 1. 4 c. 5. *Peter were Papists* ^c: and how maintaine you this asser-
tion? The summe of your ostension in generall, may be
reduced to this or the like argument:

They are of the same Religion which maintaine and
practise some opinions, and outward exercises of Religi-
on in common. S. Hierom maintained and practised
some opinions and outward exercises of religion in com-
mon with the Papists. *Ergo*: He was of the same religion
which Catholikes now professe, and Protestants im-
pugne.

d Petr. Galatin.
de arcan. Cath.
verit. l. 1. c. 1.
e Talmud. Quid
debeo facere
& faciam?

Hosand. harm.
Euang.

Sixt. Senenf.
Bibloth. l. 2. v.

Traditio.
f Epiph. hær.

l. 1. c. 16.
g Hier. in Esa.

l. 3. c. 8. Ioseph.
antiq. l. 13. c. 21.

Dra. de sect. l. 2.
Epiph. hær. l. 1. c. 6

ἀριζον δεκαετίαν ἢ ὀκταετίαν, ἢ τετραετίαν παρθενίας, ἢ ἐγκρατείας pag. 20. σαίιδας ἑαυτοῖς ἐπιλοκαλῶν, καὶ
χλίκας συνιέροντες, ἑαυτοῖς ὡς ἐσπώνυον; καὶ ἀγκίδας ἐσπώνυον ἐχεν. pag. 20.

To this I answered, that both the propositions are false.
And to the Maior I say: that they which are of contrarie
religions, may haue diuers materials, both in doctrine
and practise common among them.

The Pharises and Papists agree in sundry materials;
to wit, vnwritten verities ^d. Mark 7. Math. 15. Blind obe-
dience ^e, babling prayers ^f, Math. 6. 7. fained continencie,
counterfeit fasting, externall afflicting of the bodie ^g, &c.

The Apostles for a certaine time vsed circumcision,
and sundry of the Legals in common with the Iewes,
Act. 16. 13. and 20. 16. and 21. 26.

2. The assumption also is vntrue: for there is no spe-
cificall and formall agreement betweene S. Hierom and

the Papists in any of their opinions or practises, wherein they disagree with vs, but onely a genericall agreement at the most, which is no more then the agreement betweene a man and a beast. And for the ostension hercof, I will ioine issue with the aduersarie in those 17. Articles, which he hath produced out of the 27. Epist. of Hierom.

T. W. S. Hierom doth wholly agree with vs Catholikes, in the Article of worshipping and inuocation of Saints. His words are : Farewell oh Paula (he speaketh to-her being defunct) and helpe with thy prayers the old age of him that worshippeth thee : Thy faith and workes do ioine thee with Christ being present, thou shalt obtaine more easilie what thou askest. These words of Hierom are alledged by the P. P. to proue Popish adoration and inuocation of Saints departed.

Ans. Concerning adoration of Saints departed. Veneration and honor of Saints departed, the Protestant Churches maintaine and practise, 1. We worthily esteeme of their persons, and recognise their excellencie and glory. 2. We giue them honour by commemoration, and imitation of their faith and vertues. 3. When they depart this life, we affoord their bodies a decent burial. Psal. 112.6. Ios. 1.2. Prou. 10.7. Iob. 8.39. Iam. 5.10. Act. 8.2. And some of our learned Aduersaries seeme to require no other veneration of Saints but this ^b.

But the Iesuits maintaine the adoration of Saints departed, with sacred and religious worship ^c, erecting al-

laudare, & ipsos in Deo, &c. ^c Afor. instit. mor. p. 2 l. 5. c. 16. Sacris honoribus & religioso cultu: eius nomine & inuocatione, altaria esse erigenda, templa ædificanda, festos dies celebrandos, eius imaginem ad venerationem in ecclesia ponendo, eius reliquias pretiosis capsulis, &c. missæ sacrificia in eius honorem & laudem Deo offerenda, & diuina officia, ei persoluendo. P. Emil. de gest. Francor. l. 5. Tho. Becket martyrij laudem cruenta morte nactus est. Defuncti memoriam sacrauit Alexander, aræque illius nomini dicatæ.

^a Iustin. Martyr. apol. 2. Iren. l. 3. c. 20. Basil. orat. in 40. Martyr. Ambros. ser. 39. Aug. de ciu. Dei, 18. c. 27.

^b Peres. de trad. p. 3. cum partes honoris sint, de sanctis recte sentire, eos & res ipsorum venerari, viua ipsorum exempla venerari, Deū in ipsis

d Aug de Cuit.
Dei lib. 22. c. 10.
Nos Martyribus
nō templa sicut
dijs, sed memo-
rias sicut homi-
nibus mortuis,
quorum apud
Deum spiritus
vivunt, fabri-
camus, &c.

Durand. Ration.
diu. l. 4. c. 35. Ad
latrāam pertinet
templa, & alta-
ria, sacerdotia,
sacrificia, festi-
uitates, ceremo-
niæ, & huius-
modi, quæ soli
Deo exhibenda
sunt. iuxta illud,
Dominum Deū
vrum adorabis,
&c.

e Suar. 3. Tho.
p. l. d. 52. S. 3. A-
doratō sanctis
exhibet, est quo-
dam modo diui-
na. Certum est,
hunc cultum
sanctorū, valde
coniunctū esse,
cum cultu diui-
no, & sacris ad
religionem Dei
spectantibus
perfici.

f Cassand. consult. art. 27. Vulgi imperitia, diuinos honores sanctis attribuit, vt cum templa, aræ,
sacrificia, acerdona, vota, festi dies, non tantum memoriæ, sed honori, & cultui Sanctorum conse-
crata putantur &c. g Hieron. ad Ripar. ep. 55. Non colimus & adoramus, &c. Vid. Arbor. the-
osoph. l. 1. ca. 37. Chryl. hom. 7. de Natiuit. Machab. h L. cont. Vigilant. Quis aliquando Mar-
tyres adorauit?

tars, building temples^d, placing their images in Churches to be adored, inclosing their Relikes in Caskets, and proposing them to be worshipped, offering vp Masses in the honour of them, and worshipping them by Church seruice and Canonick houres. And they teach, that the adoration belonging to them, is after a sort diuine, approaching so neere to diuine worship, as that it is exercised by the same materials and sacred Rites^e.

Our P. P. would patronize all this superstition with the sentence of Hierom, saying; That he honoureth Paula deceased (*Cultoris tui.*) Euery honour and worship is not such as Papists require; and therefore to reason from honour in generall to a certaine kind thereof, is to mock the reader. *We acknowledge on both parts, that Saints are to be honored, we differ in the manner*; to wit, whether they be to be honored with adoration, or such a kind of worship as is in a manner diuine, or with sacred Rites appertaining to Gods religion^f, and formerly rehearsed: S. Hierom is so farre from the practise heereof, that he affirmeth: *We doe not worship and adore the Relikes of Saints, &c. nor the Sunne, Moone, Archangels, or any other name spoken of in this world, or in the next: but we honour the Reliques of Martirs, and adore him whose Martirs they be* g. And against Vigilantius; *Who at any time adored Martirs* h? And with him consent the faithfull Christians of the primitive Church, who being traduced of superstition for adoring Martyrs deceased, affirme, that *they adored Christ*

Jesus

Iesus onely, and exhibited no more to Martyrs but the honor of loue i.

ὄντα τὸ θεῶν, προσκυνοῦμεν, τὰς δὲ μαρτυρίας, αἵς μεθ' ἡμῶν τῷ κυρίῳ ἐν μύμηταις, ἀγαπῶμεν αἰξίως. Cyril. Alex. lib. 6. contralulian. Aug. cont. Faust. lib. 20. cap. 21.

Sect. 2. Of the same Article : Whether Hierom be a Papist in Inuocation of Saints.

For the vnderstanding of S. Hieroms meaning it must be considered, that the words produced from Paula her Epitaph, are rhetoricall and tropicall ^a, vsed in a laudatiue and panagyricke Oration ^b, and therefore may not be set vpon the racke, to inforce so much as the bare letter will sound; but must receiue their sence from the truth of the thing, and not from the sentence of words.

When God speaketh by the Prophet, *Heare O yee mountaines.* Mich. 6. 2. and Dauid, Psal. 114. *What ayleth thee, O sea, that thou fleddest, &c.* And when Eusebius saith: *Thee Oh pietie and humanitie doe I adore* ^c, Will any man be so vnreasonable, as of a Rhetoricall Apostrophe, or Prosopopeia, to inferre a literall sence?

Our Aduersaries haue sundry hymnes and prayers directed to the Image of the Crosse ^d, whereof this is one ^e.

All haile Oh Crosse, our onely hope; in this time of the Passion:

Increase iustice in the godly, and giue pardon to the guiltie.

tum amabilis, sanctior vniuersis. Salua presentem cateruam in tuis laudibus congregatam. Offic. diur. ad vsum Rom. O crucis victoria & admirabile signum: in cœlesti curia fac nos captare triumphum. lb. 2. Noctur. antiph. e Offic. Rom. in fest. exalt. Crucis. & in Dom. passione.

^a Aug. de doct. Christ. l. 3. c. 5.
 ^b Cauendum ne figuratam orationem ad litteram accipias,
 ^c Isidor. orig. l. 6. c. 7. Panegyricum est licentiosum genus dicendi in laudibus, in cuius compositione, homines multis mendacijs vtuntur.
 ^d Euseb. vit. Const. l. 5.
 ^e Fest. inuent. cruc. O crux splendidior cunctis astris, mundo celebris, hominibus mul-

f Suar.to.1.3.
Tho.d.52.5.4.
Per tropum &
profopopeian
explicanda est.
Bellar.de imag.
c.24.

g Hieron.ep.3.
Quicquid dixe-
ro quia ille non
audit, murum
videtur, cum
quo loqui non
possumus, de eo
loqui non desi-
namus, &c.

h Hieron.l.con.
Vigil.

i Bellar.de beat.
sanct.l.c.20 Di-
cunt Protestan-
tes, Sanctos pro
nobis orare in
genere. Rainol.
de idol.Ecclef.
Rom.l.1.c.3.

Oecolampad.
ad serm. Chryf.
de inuent. &

Maxim. Martyr.
Melaneth loc.
com. Manlij.

fol.151. Breot.
ad ca.16. Luc.

Aug. sup. Psal.85
ad finem

k Then
reg. v. 20.

l Aug. l. de cura
pro mort. c.13.
& 14 & 15.

m Cling. loc. com. li 4 c.42. Est Deus speculum, in quo vident Sancti in cælo nostras orationes.
Est Christus verbum Dei, quod hoc reuelat Sanctis.

Now when we charge them with praying to Images, by this and other such like examples: they tell vs^f, that such prayers are to be expounded by a Profopopeia; but in all construction it is farre more probable, that S. Hieroms speech should be an Apostrophe. But I answer further. 1. S. Hierom at no time by way of doctrine, maintained inuocation of Saints: and he doubted whether Saints departed could heare our praier s. And pregnant occasion being offered by Vigilantius^h, and he being challenged to declare his mind, neuer contests his aduersarie concerning inuocation of Saints, but onely maintaines their intercession for vs, which Protestants admit in generallⁱ.

2. Being granted that Hierom requested the praier s of Paula defunct, either in generall, or so farre as she vnderstood his wants, this will not euince Popish inuocation. For it is one thing to request and aske a benefit, dutie, or fauour, which one may do of his equall or inferior, Job. 19. 16. 17. and another to inuocate and request by praier.

Inuocation is a religious action, and proper seruice of God. Rom. 10. 14. a sacrifice. Hebr. 13. 15. distinguished by a Greeke and Hebrew name, neuer applied in Scripture to any creature^l: the life and force of it, is, the inward crie, and secret request of the heart, Rom. 8. 26. 1. Sam. 1. 13. Psal. 25. 1. and 19. 14. and 10. 17. which no creature immediatlie discerneth, but God alone. Math. 6. 4. 2. King. 8. 39^m. And that the Saints by reuelation vnderstand and know our prayers, is either false, or at least vncertaine: And the requesting another to pray for vs, as S. Paul did the Romans, Chap. 15. 30. the Ephesians,

Chap. 6. 18. The Philippians and other Churches, Col. 4. 3. 12. 1. Theff. 5. 25. Philem. v. 22. is not religious inuocation, such as our Aduersaries performe to the Virgin Marie, and other Saints in their deuotion. For they vse formall praier, and doe as deuoutlie and religiouslie inuocate Saints as the Lord himselfe^l. They make a difference betweene their apprehension of God in their praier, and of the Saints: but the matter, gesture, and deuotion of praier is all one. And in their Saint inuocation they kneele downe, eleuating their eies to heauen, vnco- uering their heads, and prostrating their bodies and soules, with sighes and groanes they say: *Oh blessed Apostle Paul, I beseech thee to deliuer me from the Angell of Satan, and from the wrath to come, and conduct me to heauen.* And to Stephen; *Oh the first Martyr and Lenit of Christ, Oh holy Stephen, I flie to thee, I inuocate thee, I humbly and deuoutly beseech thee, &c.* And S. Bernard^m praies to the Virgin Marie in this forme: ⁿ*Let thy abundant charitie co- uer the multitude of our sinnes, and thy glorious fruitfulness conferre to vs fæcunditie of Merits: our Ladie, our Mediatrix, our Aduocate, reconcile vs to thy sonne.* Bonauenture saith; *Oh Virgin, be thou to me a strength against my sinnes that I goe not to hell, increase daily in me the flame of charitie: warme my soule with thy loue, plucke me forth of the kennell of vice; take away the filth of my sinne, thou which art whiter then snow, and together with thy Sonne*

^l Antonin. sum. hist. p. 3. tit. 23. c. 6. Ecclesiam intrauit genua flectens, corde sanctum Petrum rogauit ut scelus suum ignosceret. S. 5. reatum suū confitens Deo, & beato Petro. Math. Paris. in Rich. 1. Nunc saluatorem mundi, nunc matrem eius virginem gloriosam, nunc simul omnes electos Dei inuocabam, licet specialiter per intercessionem pijsissimi, sanctissimiq; Nicholai, sperarem consequi petitionis effectum. pag. 177.

Willernus serm. gratiar. actionis in fine. lib. sup. sentet. Francisc

pater inclyte, &c. menti meæ quantis viribus inspirasti non occurrit: fui erga te saepe ingratus, sed parce filio tuo, ad te modo confugienti, quem exoro attentius, me ut semper velis habere commissum, &c. Cassand. consult. ar. 21. Non defuerunt viri celebres, (Gabr. Biel) qui assererent id quod Hester Assuero promissit, se petenti dimidium regni daturum: in Maria completum esse, in quam Deus regni sui quod iudicio & misericordia constat, dimidium, hoc est, misericordiam transfulerit, altera sibi regni parte retenta. ^m Bernard. serm. 2. Aduent. Vide Bern. serm. 4. sup. Missus est. Gabr. Biel. Can. Miss. lect. 32. A. Aduocatum habere vis, ad ipsum, & Mariam recurre.

b. Bonavent.
 Psalter. minus.
 read the whole.
 Offic. Rom ab
 octa. i. Pent. vs-
 que ad adu. sal-
 ue. Regina, ma-
 ter misericor-
 diae, vita, dulce
 do, & spes no-
 stra, ad te cla-
 mamus exules
 filij Adam: ad te
 suspiramus ge-
 mentes, &c. cia
 advocata nostra
 &c.

p. Missal. Sarisb
 fest. Th. Becket.
 Anton. sum.
 hist p. 3. tit. 23.
 c. 43. 7. de vir-
 tute & meriti
 sancti Dominic.
 confidens, &c.
 Ib. c. 7 §. 13.
 Sancti Thomae
 meritis se re-
 commendantes
 aperte sunt au-
 res eorum.
 Biel. can. Miss.
 lect 30. l. n. Ob
 scuro te pijs-
 me Domine
 Iesu Christe, vt
 per merita bea-
 tissimae virginis,
 &c. & omnium
 Sanctorum, &c.

doceas me, &c. Offic. paruum b. Mar. ad Matut. Precibus & meritis B. Mariae perducat nos Do-
 minus ad regnum coelorum, &c. Leo Hostiens. l. 2. c. 27. Benedicti meritis & ope. &c. Legend.
 aurea, in sanct. Aegidio. q Greg. Naz. cont. Iulian. or. 1. Gr. Naz. or. funebr. Gorgon. r Trid.
 Concil. sess. 25. f Tertul. lib. de orat. Cyprian in Dom. orat.

grant my request, making me a Cittizen of heauen.

Also in their praiers, they offer vp the merits of Saints to God, with the same forme of words they doe the merits of Christ, saying to Thomas Becket: *Oh God, who hast granted vs to celebrate the translation of blessed Thomas, we humbly beseech thee, that by his merits and prayers we may be translated from vice to vertue, and from prison to thy kingdome P.*

Let our aduersaries now produce examples out of S. Hierom, prouing such a forme of Saint inuocation, and exhibition of merits to God, and we will acknowledge they speake to the matter.

But they onely corrade a few broken and vncertaine speeches, whereof some are figuratiue: other, wishes and requests, limited by ifs & ands; as, heare Oh Constantines soule, *εὐχὴ δὲ ἁγίου*, if thou haue sence, or notion of these things; or priuate deuotions & conceits of some particular persons; or bastard sentences foysted into the writings of Fathers by Hucksters of their owne fellowship: and from hence inferre a Catholike doctrine and article of Faith, according to their moderne fashion concerning inuocation of Saints.

But if antiquitie fauour them, and this their deuotion be Catholike; why doe they not produce some publike definition of the Primitiue Church? or proue their practise out of the doctrinall Treatises of the auncient Fathers touching inuocation and prayer? or out of authentical Records, wherein the auncient forme of Chri-

istian

Christian seruice, and religious exercifes of the prime Christians are exprefly related g: Iuftin Martyr and Tertullian haue reported the fame: and Eufebius in his Storie, fet-teth downe verbatim a long prayer vfed by Polycarpe Bi-shop of Smyrna, at the time of his martyrdom: where-in, if inuocation of Saints had beene reputed any part of Chriftian deuotion in thofe daies, he would vndoub-tedlie in fo great perill and at his death, haue recommen-ded himfelfe to God by the praiers and merits of Saints: But his forme of praier is Proteftantlike, tendered to God himfelfe onely by the mediation of Chrift h.

g Iuftin. Martyr
apol. 2. Tertul.
apol. c. 39.
h Euleb. hift.
lib. 4. cap. 15.
ὁ τὸ ἀγαπᾷ, καὶ
δουλοῦν μὲν οὐ παύει
σε ἰησοῦ χριστοῦ
πατρὸς, δὲ καὶ τῶ
αὐτοῦ σὺ ὁ πᾶν νοῦν
εἰλησάμενος, ὁ θεὸς
ἀγγέλων καὶ διωά-
μιων, καὶ πάντες
τῆς κτίσεως, δλο-
γῶ σε ὅτι ἡξίωσας
με τῆς ἡμέρας, καὶ
ὥρας ταύτης, &c.
pag. 38.

And the elder Fathers deliuer certaine Maximes tou-ehing praier, which ouerthrow Saint inuocation. Tertul-lian faith i; *Such prayers are to bee vpbraided with vanitie, which are made without any authoritie of the Lords or Apo-stles Commaundement, and must rather be accounted super-stition then religion.* And Cyprian^k, *To pray in other man-ner then Christ hath taught vs, is not onely ignorance, but sinne: for it is written; you reiect the commandement of God, that you may establish your Traditions.* And he teacheth, *that the summe and generall matter of all lawfull prayer, is contained in the Lords prayer, and euery prayer is unlawfull which is not leuelled by that forme.* But Popish Saint inuo-cation, hath neither document or example from the Lord or his Apostles; is not regulate by the Lords prayer, was altogether vnknowne in the old Testament^l, is not com-manded in the Gospell^m, nor vfed in the Apostles dayesⁿ.

i Tertul. de orat
c. 12.
k Cyprian. de
orat Dom.
l Pigh. contr. Ra-
tisb. l. 13. Ho-
rant. loc. Cath.
l. 3. c. 21. Suar.
1. in 3. Th. q. 52.
d. 41. §. 1. Sal-
meron. 1. Tim. 2
d. 8.
m Horant. loc.
Cath. l. 3. c. 21.
n Perel. Aial. de
trad. p. 3. de
cultu Sanctor.

a Hieron. ep. 27
Ipsumque propriū
Angelum, qui
custos fuit &
comes admira-
bilis foeminae.

Article. 2. Of S. Hieroms Poperie; ^a every one hath an An-
gel Guardian or keeper.

b Caietan. com.
Math. 18. Sixt.
Senent. biblioth.
l. 6. an. 77.

c Lud. Molin 1.
Tho. q. 113. disp
vnica.

d Zanch. de op.
creat. l. 3. c. 15.
Cuique electo
ordinarie, cer-
tum proprium-
que Angelum,
qui perpetuus
fit eius custos
& comes, &c.

e Serrar. Iesuit.
com. in Tob. c.
12. q. 22.

f Becan. de offic
Angel c. 10.

g Al. Hal. p. 2. q.
41. m. 4. ar. 4.

Th. Aq. 2. d. 11.
q. 3. ad 5. & par. 1
q. 113. ar. 4 ad 3.

That every iust person, such as Paula was, hath a parti-
cular Angell guardian, is no article of Popish faith, but
onely of probable opinion among Papists themselues.
Caietan saith, that many Angels attend one iust person ^b.
And Molina the Iesuite saith; That men are guarded by
Gods Angels, is a matter of Faith, but that euerie one hath
his peculiar Angell to guard him, is not of faith, but the com-
mon opinion of Saints and Doctors ^c. And some learned
Protestants affirme; That euerie elect person hath a speciall
Angell to be his keeper ^d: and therefore this is no point
of difference in our religions. But the Papists teach
diuers things about the custodie of good Angels, which
our Aduersarie will not easily maintaine out of S. Hie-
rom: To wit, that when a iust person is in Purgatorie, his
good Angell repaires thither, and doth visit and comfort
him: reporting unto him the Masses and prayers which are
offered for him in the world, and willing him thereupon to
rest secure in the hope of his deliuerance ^e. And Becanus the
Iesuite ^f, together with many Schoolemen before him
maintaine, that Antichrist shall haue a good Angell to bee
his Guardian.

Article 3. Pilgrimage to holie places.

Sundrie persons in the Primitiue Church trauelled to
Hierusalem and the holie Land: Some to visit their
friends,

friends, and to behold the places and sacred monuments of the Bible; other to gaine better vnderstanding of the Storie^a, or to delight their minds with such things as they had heard and read, or to confirme their beleefe: Some also desired to worship in that place where Christs feete had walked^b: and some in those daies were superstitious, attributing more sanctitie to that place then to other, Ioh. 4. 21. against whom Gregorie Nissene indited his Oration^c.

But what is this for the palliating of the superstition and couetousnesse of Popish pilgrimages to the holie Land, but especiallie to Rome at the yeare of Iubilie^d, and to the shrines and Idols of the Virgin Marie^e and other Saints for satisfaction and merit; deuised and maintained to enrich the Popes coffers, and cozening and pillaging of the Christian world, and feeding the Romane Harpies?

Paulus Iouius a Popish Bishop, calleth Popes pardons (annexed to these pilgrimages,) *The instruments of the Pope to gather in mony^f*. And Cranzius saith^g, *They were the Popes gold mines*. And sundrie Popish Authors complaine of the horrible wickednesse and villanies occasio-

^a Hieron. præfat. in Paraleip. Sanctam Scripturam lucidius intuebitur qui Iudæam oculis contempla- tus sit.

Euseb. hist. l. 6.

^c 9. Chryl. ad pop. Antioch. hom. 66. Pau-

lin. ep. 11. ad Seuer. Niceph. hist. l. 5. c. 10. A-

lexander proficiscitur Hierosolyma

ἐν Χρῆστῳ

^b Hieron. ad Marcell. ep. 17.

ad Demetriad. ep. 154.

^c Greg. Nissen. orat. de ijs qui adeunt Hierosolyma.

^d Extra. com. de pœnit. & remiss.

^e Turcellin. Ie-

suit hist. de Dom. Lauret. Espenc com. Tit. 1. pag. 133 Vt mirentur boni viri, illa, de Papæ conscientia, aut etiam alicuius boni viri, posse procedere. Bergom. supplem. chron. lib. 13 anno 1227. boni temporalibus Pontifici deficientibus, ipse delatis per urbem supplicando, Apostolorum capitibus, populum ad commiserationem in ipsum permouit. Papir. Masson de epis. urb. lib. 5. in Bonifacio 8. Iohannes Villauencentius refert, toto illo anno, 200000 millia præter ciues Romæ vixisse, seque testem facit, auri & diuitiarum, quas Pontifex illo anno congeffit, &c. & lib. 5. in Bonifacio 9. A quinquagesimo anno, ad tricesimum, Urbanus sextus Iubilæum reduxerat, siue rogatus in gratiam Romanorum, siue spe quæstus. Et in Alexandro 6. Iubilæum publicari iubet, ingensque hominum numerus, pietatis causa Romam confluxit, AMPLASQUE OPES attulit. ^f Iou illustr. vir. vita Leo. 10. l. 4 Indulgentias vetera Pontificum ad parandam pecuniam instrumenta. Vide Theod. Niem de schism. Pap. lib. 1. cap. 68. ^g Illis sunt auri fo-

ned.

h Polydor. Virgil. de inuent. l. 8. c. 1. Platina in Benitacio 9. Auentin. annal. l. 7. Maximam fenestram ad nequitiam patefecerunt: plerique anfa hinc accepta inimicos suos tollerant.

ned by these pilgrimages and pardons^h.

Lastly, although S. Hierom was a fautor of traueilling to the holy Land, for some of the reasons formerly related: yet his doctrine is sound concerning the matter in substance: for writing to Paulinus, he saith; *The kingdom of heauen is alike open to them which are in Britaine, and those which are at Hierusalem: neither thinke thou that any thing is wanting to thy faith because thou hast not visited Hierusalem*ⁱ.

Vincent. Hispan. Homines & mulieres peregrinando frangunt sibi collum. & efficiuntur peiores: quia aliquando vadunt castæ, & redeunt meretrices. Verger. de idol. Lauret. pag. 64. Lambert. Scaf. hist. German. Peregrinationem Hierosolomitana aggressus sum, zelo Dei, ytinam secundum scientiam. i Hieron. epist. 13.

Article 4. Touching the Adoration of the Crosse.

a T. W. pag. 24. adoration of the Crosse.

b Hieron. ep. 27. prostrata ante crucem, &c.

Cernere se oculis fidei, &c.

c Bellarm. de imag. l. 2. c. 24.

d Llamas sum. eccles. 3. part. ca. 3. Tenemur viuificare crucis vexillum adorare, &c. adoratione latræ.

e Ambros. orat. funebr. de obitu Theodosij. Cyril. contra Iulian. l. 6. Minutius Fœlix. in Octau. l. 8. Arnobij.

S. Hierom reporteth not (as our Aduersarie saith^a) that Paula adored the Crosse^b, but that prostrating her selfe before the Crosse, she beheld Christ with the eyes of her faith, as he was crucified by the Iewes, and adored him. And it is acknowledged by Bellarmine that Paula adored not the Crosse^c. And it appeares by the Primitive Fathers, that there was no Popish adoration of the Crosse vsed in their daies: for S. Ambrose speaketh thus; *Helen (the mother of great Constantine) adored the heauenly King, and not the wooden Crosse, for this were an Heathenish error and vanitie of impious people*^d.

e Ambros. orat. funebr. de obitu Theodosij. Cyril. contra Iulian. l. 6. Minutius Fœlix. in Octau. l. 8. Arnobij.

Article 5. *Signing the bodie with the signe of the Crosse.*

The signing of the bodie with the signe of the Crosse, as it was aunciently vsed by the prime Christians to these ends, 1. To professe that they were not ashamed of Christ crucified, nor of the persecutions and crosses which befell them for his sake. 2. That they hoped for saluation and redemption by Christ Iesus crucified, whom the Iewes and Gentiles despised, our Diuines acknowledge to be lawfull ^e. But the Papists not contenting themselves with the lawfull vse thereof, haue fundrie waies abused the same. 1. They make it an instrument of miracles, after that the gift of miracles was ceassed in the Church ^f. 2. They ascribe vnto it a vertue to sanctifie mens persons, and the creatures of God; to expell and repell diuels, to deliuer from dangers and euils g, and to performe some of these effects by force of the very outward deed, or *ex opere operato* ^h.

In regard of these abuses our Church obserueth not, so common an vse of the signe of the Crosse as was in former ages: Neuerthelesse, we condemne not the same signe in regard of it selfe, but vse it in the Sacrament of Baptisme, and abstaine from the more frequent vse of it, because you haue so fouly abused it to superstition: and we follow herein the rule of Canon Law, warranted by the Scripture and Primitiue Church ⁱ.

valere signum crucis contra diabolum. Wil. Nubrigens. hist. Angl. l. 2. c. 22. de quodam Ketello, &c. P. Cluniacensis ep. l. c. 1. Quod dicunt crucem Domini non adorandam. Durand. Rational. l. 5. c. 2. Dionys. Carthus. de fest. exalt. crucis. Tantam in cruce confidentiam habent fideles, vt eius signatione, se ab aduersitatibus tueri, & bonis firmari, & a demonibus protegi credant & sperent. i. Gratian d. 63 c. quia. & de consecr. d. 3. c. si quis. 2. Kin. 18. 4. Aug. de ciuit. Dei. l. 10. c. 8. Concil. Elbert. c. 35. Concil. Carthag. 3. c. 30. Concil. Antisiodor. c. 3.

^e Canon. eccles. of the Church of England. an. 1603. can 30. Hospinian. de orig. templ. l. 2. c. 20. In primordio Ecclesie pius & sanctus, &c. D. Fulk de success. eccl. cont. Stapl. pag. 443.

^f Legend. aur. in S. Francis: Allatam sibi aquam signo crucis edito benedixit, & mox in optimum vinum conuersa est.

^g Bellarm. de imag. l. 2. c. 30. Duran. de rit. eccles. cath. l. 2. c. 45. Bos. de sign. eccles. l. 2. c. 8.

^h Bellar. ib. existimo, &c. ex opere operato

Ar-

Article 6. *Kissing and reuerencing of Relikes.*

g Hieron. ep. 53
ad Ripar.

Aug. de mor.
eccles. cath. l. 1.
c. 34.

h Vide Wolph.
memorab. to. 2.
an. 1525. p. 233.
& pag. 785.

Elpenc. com.

Tit. 1. pa. 129.

Baron. an. 1008.

n. 1. Glab. l. 3. c. 6

Dicitur virgæ

Mosis inuenisse

partem, ad cu-

ius rei famam

conuenerunt

quique fideles,

ex Gallia, Italia,

& transmarinis

regionibus, & c.

Baro. an. 1100. n.

10. The lance is found wherwith Christs side was pierced. Sigo. de reg. Ital. l. 7. A brazen Serpent made of the same brasle which Moses his Serpent was, at Millan in Saint Ambrose his Church. Bergom supplem. chron. lib. 10. anno 592. Tunica inconsutilis Domini nostri, & c. ea tempestate inuenta fuit. & c.

Paula kisseth the Sepulcher and stone of Christ his Resurrection, in token of her reioycing for the benefit of her Redemption, whereof she was put in mind by those Monuments. But why doe you charge the Protestants with condemning this? we onely reprove, 1. Such adoration of Relikes, as Saint Hierom himselfe and Augustine condemned 8. 2. The attributing of supernaturall effects to Monuments and Relikes, which they haue not by any ordinance of God. 3. To place confidence and merit in these things without any diuine authoritie; and to cause people to gad and wander to this or that place, that they may receiue benefit by them. 4. We most of all condemne the impostures and couetousnesse of the Romanists, who in stead of true Relikes brought in counfeits^h, and then for filthy lucre bartered and made Port-sale of these Relikes, abusing herein the ignorance and superstition of fond people.

Article 7. *Tormenting of Diuels at the Sepulcher of Saints.*

i Hieron. con-
tra Vigilant.

Aug. de Ciuit.

Dei. l. 8. c. 26. & l. 22. c. 8. Chrys. ad pop. Antioch. hom. 66. & 2. Cor. hom. 26. in fine.

When it pleaseth the Lord to shew his power, and to worke miraclesⁱ in any place, or by any meanes, as see-

meth

meth good vnto himselfe, wee admire his power, and praise his goodnesse: and we are not ignorant how God hath vsed dead bones as an instrument of life. 2. King. 13. 21. And concerning these things, a most reuerend Bishop of our Church hath written in this manner^k: *Almightie God, for the testimonie of his doctrine and truth, hath oftentimes wrought great miracles, euen by the dead carcases of his Saints, in witness that they had beene his Messengers, and the instruments of his will: but as they were godly inducements at the first to leade people vnto the truth, so afterwards they became snares, to leade the same people into errors.*

^k Iuel reply.
art. 1. pag. 39.
Chemnit. exam.
Trid. Concil.
p. 4. de reliq.
sanctor.
Holpin. de orig.
templ. l. 2. c. 7.
Wolph. com.
2. Reg. 13. in
fine.

Article 8. *Building of Monasteries, and professing monasticall life.*

Heere the P.P. like a Spider, would weaue the long thred, and loose Cobwebs of his Abbies, Priories, and Nunneries, and the infinite swarmes of his religious Orders frō the example of Paula and Saint Hierom. But his Monkes and Friers are not of the kindred with the auncient; and setting aside the name onely and some few generalities, they agree in the same manner together as the Pharisies did with Abraham, whose of-spring they boasted themselues to be, Ioh. 8. 39.

^a Hieron. ad
Paulin. ep. 13.
Si cupis esse
quod diceris
Monachus, quid
facis in vib. & c.
Azor. inst. mor.
p. 1. l. 12. c. 19.

Saint Hieroms Monkes liued in solitarie places^a, and got their liuing with the labour of their hands^b. They were lay people and no Priests^c, neither possessed they lands, either in priuate or common^d. Some of our Aduersaries more ingenuous then their fellowes, say; *They were*

^b Hieron. vita
Hilarion.
Aug. l. de oper.
Monach. c. 28.
^c Hieron. ad
Heliodor. ep. 3.
^d Id. ad Eustoch.
ep. 22.

e Polydor. de Inuent. l. 7. c. 1. Nullum votum vinculum.

f Antonin. sum. hist. p. 3. tit. 23. c. 1. §. 2. Domi-

nico & ordini suo B. virgo Maria, habitum gestandum ostendit & colorem.

g lb. c. 2. §. 2. Dominicus ex magna charitate, tres sibi disci-

plinas, cum cathena ferrea quotidie sibi

dabat usque ad sanguinis effu-

sionem: vnam pro peccatori-

bus in seculo degentibus, &c.

secundam pro hijs qui in purgatorio, &c.

tertiam pro suis peccatis, quæ tã modica & leuia

erant vt pro eis satisfaceret, &c.

h Ambrosi. l. 10. ep. 82.

i Aug. epist. 76. Hiero. ad Rust.

ep. 4. & ep. 22. & ep. 27. & ep. 13.

Polydor. de Inuent. l. 7. c. 1.

k Epiphani. l. 2. hæc. 41. in fine. Hieron. ep. 8. & ep. 47.

l Athanas. ep. ad Dracont. μοναχοὶ δὲ πατέρες τεχνῶν γαρόνασι. pa. 739.

m Aug. de hæres. hæc. 41. n Gerl. de defect. vir. eccl. n. 61. Abbates & Monachi, sunt plus officiales fisci quàm Christi, totis nifibus militantes mundo, &c.

o Bern. apol. ad Willel. Abbat. p Bern. ep. 42. in fine. ad Henric. Senonens. Archiepiscopum.

were intangled with no vovess, they vsed no disguised apparell^f, neither did these vndertake the satisfaction and expiation of other mens sinnes^g, but onely imbraced a retired life: many of them to the end that being sequestred from worldly affaires, they might haue libertie to serue God more freely: others that they might be trained vp in godlinesse and good learning, and fitted to the public seruice of the Church^h. Nunnes and Laicks continually read the holy Scriptureⁱ, neither were they so absolutely tyed to that state of life, but that if they could not containe and liue chastly, they might goe abroad into the world and marrie, (although they were then censured and reprobued of inconstancie^k:) and it seemeth by the words of Athanasius^l and Augustine^m, that some of those Monkes liued in wedlocke.

But come we now to Popish Monkes; they leade their liues in Citties and frequented habitations, enioying riches and possessions in abundanceⁿ. They are absolute Lords of Mannors, Castles, Parkes, and of all manner of worldly goods. They are cloathed in rich aray, and fare deliciousslie euery day, and their whole life is a vacancie from labour and care. *Let me be iudged a lyer* (saith Bernard^o) *if I haue not scene an Abbot ride with sixtie horse.* And the same Bernard^p; *Labour, liuing secret, and voluntarie pouertie, are the ensignes of true Monkes: but your eies behold euery thing which is loftie; your feete runne to each common meeting; your tongues are heard in euerie counsell, and your hands despoyle and rauish euery patrimony.*

There

There was neuer such an hypocrisie harboured in the world as this of Popish monasticall life ^q, for they vow pouertie, and yet in wealth & prosperitie exceed Kings: vowing obedience, they neither giue vnto God the things which are Gods, nor to Cæsar those duties which are Cæsars. They vow chastitie, and yet the greater part of them rot away in filthinesse^r.

^q Lamb. Scaf-
nab. Germ. Fra-
ter eius Henri-
cus, &c. instin-
ctu dæmonis
monast. cam vi-
tam professus
est.
^r Gerf. de def. vir
eccles. num. 65.

Claustra monialium facta sunt quasi prostibula meretricum. Iouian. Pontan de bel Neopol. &c. Vestalium monasteria ita amatoribus patent, vt instar lupanariorum sint. Honor. Aug. Dial. de prædest. & lib. arb. in immunditiei sorde computrescunt.

Article 9. *Voluntarie pouertie.*

Feigned sanctitie is a double iniquitie^f: and this voluntarie pouertie so much extolled in Poperie, is the foulest hypocrisie that euer the sunne shoane vpon. All the wealth vpon earth sufficeth not the Popish faction, and you may sooner satisfie hell then the Romish Cleargie; and yet they finde seduced fautors, who yeeld a credulous eare to their probleme of voluntarie pouertie.

^f Aug. sup. Psal.
63.

Mathew Paris^t treating of the begging Friers, who by vow vndertooke the strictest forme of pouertie, saith; *In England they builded Mansions, whose towers were equall to Kings Palaces. These are the men which board vp inualluable treasure in sumptuous adifices, and loftie walled buildings, &c. They hang vpon rich men whom they know to abound in wealth, &c.*

^t Math. Paris in
Henric 3. p. 592.

Aeneas Syluius saith^u; *The foure Orders of Mendicants inhabite there, free from all beggerie.*

^u Epist. 165. de-
scriptio Viennæ.

Papirius Masson^x, *Pouertie which religious Orders seeme* in Clem. 5. *Religiosi quam professi videntur paupertatē, præ cunctis mortalibus exolam habent,*

^x Papir. Masson
de episc. urb. l. 6.

to professe, is more hatefull to them then to any other Order of men.

The wealth and couetousnesse of Popes hath exceeded all measure. It is reported of Pope Iohn the 22. that at his death he left behind him *twentie five millions or tuns of gold*^y. Clement the fift died, seised of an infinit masse of treasure, which he bequeathed to his kindred^z. And Sixtus Quintus of late yeares, left behind him in readie coine fittie hundred thousand pounds^a.

Neuerthelesse, our Romish Emissaries doe in the meane time speake largely in commendation of pouerty; affirming, that to giue away all one hath to charitable vses, to wit, *to Abbeyes and Massmongers*^b, is a worke of supererogation^c.

But although it be a dutie pleasing God to depart with all one hath, when the Lord himselfe, either by expresse commaundement, Math. 19. 21. or by his calling and prouidence, offering a iust occasion, Heb. 10. 34. enioyneth vs to doe it: yet the presumptuous doing heereof without any such calling is vnlawfull, and many times little differeth from theeuerie in the giuer and receiuer. The same is contrarie to the rule of the Scripture, 2. Cor. 8. 13. 14. It depriues people of abilitie to performe those duties, for which they shall eternally be rewarded, Math. 25. 35. and of the blessing spoken of, Act 20. 35. and it agrees with the hypocrisie condemned, Math. 15. 5. And in the Primitiue Church it was censured by diuers of the Fathers, as a practise of Heretickes^d.

And whereas this P.P. endeuoreth to confirme his

y Paraleipom.
Viperg. an. 13. 28
Pap. Masson. in
Ioh. 22. Iohan-
nes Pontif. con-
gestis in nume-
rato decies sep-
ties centenis
florenorum au-
reorum milli-
bus, &c. Vide
Platin. in Ioh. 23
Henric. Token.
Canonic. Mag.
deburg. Silua
loc com.
z Papir. Masson
de epis. vrb. l. 6.
in Clem. 5.
a Cicarel. vita
Sixti 5.
b Bellarm. de
Monach. l. 2. c.
4. Possessiones
donata eccle-
sijs & monaste-
rijs, quid aliud
sunt, quam elec-
mosynæ?
Math. Paris. in
Richard. 1. Hu-
go Cestrensis e-
piscopus, omnia
quæ possid. bat
in auro & ar-
gento, & gem-
mis, & vasis pretiosis, domibus religiosis & pauperibus erogauit.
Alex. Hal. par. 4. q. 30. & 4. 31. Azor. instit. mor. par. 1. l. 13. ca. 1.
hæref. hæf. 40. Baron. to. 5. an. 440. n. 8. Ambros. offic. l. 1. c. 30.

c Tho. Aqu. opusc. q. 19. c. 6.

d Epiphan. hæref. 61. Aug. de

super-

superstition from the example of Paula, (as some other of his rancke haue done before him^e) I finde in S. Hierom, 1. that Paula made prouision for her children before she entered into this liberall course of giuing away her goods^f. 2. Hierom taxeth her for being ouer profuse in bestowing^g, and aduiseeth her not to be too lauish, lest exhausting the stock of her liberalitie, she disabled her selfe from doing the good which she most desired.

^e Al. Hal. p. 4.
^f q. 3. r. m. 2. ar. 1.
Resp.
^g Hieron. ep. 27.
Nulla sic ama-
uit filios, quibus
antequam pro-
ficisceretur cun-
cta largita est.
^g lb. Cum in
largiendo esset
profusior, argu-
ebam, &c.

Article 10. wearing of haire-cloath, and lying vpon the ground in stead of a bed.

The wearing of haire-cloath, and lying vpon the ground, are things indifferent^h, frequent in the Old Testament, 2. Sam. 3. 31. 2. King. 19. 1. Iob 16. 15. Dan. 9. 3. but haue not any example in the New.

^h Pareus com.
Gen. 37. 34. Hic
gestus adiapho-
rus quidem per
se, nec impro-
batus, &c.

Epiphanius condemneth the open wearing of haire-cloath as vndecent, and disagreeing with the manner of the Catholike Churchⁱ, and there is no necessitie of the doing heereof. Howsoeuer these things being in their kind indifferent, (when they are lawfullie vsed) are not condemned by vs: onely the vile hypocrisie^k and miserable superstition, which after the daies of the auncient Fathers oppressed the Church, hath caused the Protestants lesse to esteeme these exercises, rather maintaining the substantiall actions of mortification, Rom. 8. 13. Ioc. 2. 13. 1. Pet. 2. 11. Tit. 2. 12. Luke 9. 23. Iere. 4. 4. then these bodily exercises, 1. Tim. 4. 8. And surely after that, the Church forgetting the admonitions of holy Scripture, Math. 6. 16. Col. 2. 21. 23. began to describe mortification

ⁱ Epiphani. l. 3.
haer. 80.
Ἀποκρίσεις γ' 1519
ἐν τοῖς ὁμοῖς σὺν κλη-
ροῦ τοῦ 1519.
^k Gerl. p. 1. fermi
de vita Cler.
Sape mentium-
tur hae vestes,
dum aliud
monstrant ex-
tra, aliud tegunt
intra: exterius
sanctitatem, in-
terius vilitatem,
&c.

1 Breuiar. Rom.
de consecr. cu-
cul. Monach.
orat Deum vt
vestem illam ita
benedicat &
sanctificet, vt sit
arma fortia ad
regendum pecc.
& tutum muni-
men contra spi-
ritum aeris, &

ignita tela inimici, &c. Antonin. sum. hist. par. 3. tit. 23. c. 2. §. 1. Math. Paris. in Henric. 3. de Richard. episc. Cestrensi. pag. 84c. Antonin. sum. hist. p. 3. tit. 24. c. 2. §. 6. Crebro pius pater (Franciscus) quasi seminudus, à populo relictus est: eo quod tunicas eius per particulas cum cultellis inciderent, easque deuote contra diuersa pericula, pro salutis remedio reportarent. n. Id. ib. tit. 23. c. 2. §. 1. Vincent. spec. hist. l. 30. c. 112. Surius tom. 5. Octobr. pa. 850. in S. Dominic. loricato. n. Antonin. ib. c. 2. §. 1. o Sur. to. 5. in vita Francis. c. 5. pa. 589. p. Math. Paris. in Henric. 3. pa. 328. q. Anton. hist. p. 3. tit. 23. c. 1. §. 1. Per hunc (Paulum) itur ad Christum, facilius per hunc. Nec mireris &c. quia doctrina Pauli, sicut & cæterorum Apostolorum, erat doctrina inducens ad fidem & obseruantiam præceptorum: doctrina Dominici ad obseruantiam consiliorum, & ideo facilius per ipsum itur ad Christum, &c. vid.

rather by corporall exercises then spirituall actions, there oppressed the same an vmbraious heape of superstition: and in stead of true godlinesse, people doted after prodigious vestures and habits, reposed confidence in Friers stinking Coules^l. And the brutish Friers, Dominick and Francis, contemning haire-cloath as meane, began to weare shirts of Male next their skinne, chaines of Iron, and halters^m; and they whipped and displed themselves like Baals Priestsⁿ, and lay naked in the snow^o, and walked in the dunghill with swine^p, and the shamefull superstition of these beasts, was (indeed) preferred before Christ Iesus and his Apostles doctrine^q.

Article II. *Abstinence from flesh, wine, and dainty meate upon deuotion.*

a Lessius. de in-
rit. & i. re. l. 4.
ca. 2. dub. 2 Sub
stantia ieiunij
solum in duo-
bus sita est: in
abstinentia ci-
borum vetito-

The whole substance of Popish fasting^a, consisteth of abstinence from certaine kinds of meate, prohibited by the Romane Church, and in forbearing a second standing meale.

In Popish fasting it is lawfull to eate one large meale, & abstinencia secundæ refectionis. Caietan sum. verb. ieiunium. Totavis ieiunij consistit in prorogatione inedia vsque ad horam tardiozem. Llamas sum. eccles. par. 3. c. 5. §. 19. Ieiunium quod à Christianis obseruatur, cum modo ieiunandi & assignatione dierum, est mere iuris canon.

if.

if the same be excessiue, it ouerthroweth not the merit of fasting^b. Also, a beauer and drinking at euening is permitted^c, wherein one may receiue food of any kind belonging to the day, if he exceed not in measure^d: and betweene dinner and drinking one may take food in a small quantitie^e. Wine and strong drink are permitted in Popish fasts, both at meale, and at any time of the day as oft as one will^f. And there be diuers occasions whereupon people may be excused from fasting: and among the rest, a great Casuist of Spain^g deliuereth these which follow: *If a man haue made himselfe wearie in digging or breaking into a house that hee might rob it, or in killing his neighbour, or in multiplying vnchast actions, or trauellling a long way to visite his Concubine*, and by these and the like meanes findeth himselfe vnable to fast, hee is not bound vnto the same.

And in sundry cases one may procure another to fast for him^h: neither is it needfull in Popish fasting to conioyne with abstinence from meat, prayers, almes-deeds, or any exercise of religionⁱ; and they which fast, may goe to meale at ten, eleuen, or twelue a clock in the forenoone^k.

Bernard describing the manner of fasting, exercised in Monasteries in his daies, saith^l; (at meale) *One dish is*

comedere & non frangere ieiunium. f Azor p.1. instit. mor. l.7. c.8. Omnes communi consensu testantur, id quod in potum sumitur, vinum, &c. non soluere ieiunium. Llamas sum. par.3 c.5. §. 24. Potus nunquam frangit ieiunium, neque mane neque vespere, etiamsi sit vini. g Llamas ib. §. 21. pa.389. Caietan. sum. verb. ieiun. Si vir ieiunando non potest debitum vxori reddere, non tenetur ieiunare: & similiter si vxor non potest se gratam viro seruare, si macilenta, pallida, &c. h Tolet. instr. sacer. l.3. c.11. Azor. p.1. mor. l.7. c.21. Gratian. dist. 28. c. presbyt. & de poenit. dist. 3 ca. de poenit. i Azor. p.1. instit. mor. l.7. c.20. Sixt. Senens. bibl. l.6. annot. 106. k Nauar. ench. c.21. Iac. de Graph. decis. aur. par.1. l.2. c.37. l Bern. ep. ad Guil. Abbat. Alti siodor. sum. l.3. tr.7. c.5. q.5. Cum multi pisces sint & que delicati, vel magis quam carnes: cur permisit ecclesia esum piscium, & prohibuit esum carniū? Resp. pro peccato Adæ, non fuit aqua maledicta, & ideo non prohibetur esus piscium, quia viuunt in aqua: sed terra fuit maledicta, &c.]

b Less. de iust. & iur. l.4 c.2. du.2. excessus cibi nō tollit ieiunium quoad meritū.

Tolet. instr. Sacerd. l.6. ca.2.

Quamuis quis multum excedat, non ob id soluitur ieiunium.

c Azor par.1. instit. mor. l.7.

c.8. Tolet. instr. sacer. l.6. c.2.

Nauar. manual. ca.21. n.27. Caietan. in sum.

Llamas sum.

d Caietan. sum. verb. ieiunium.

Ad hoc videtur serotinum ientaculum reductum, vt non referat quid quisque sumat, si modum non excedat.

e Caietan. ibid.

Videntur omnes hij pluries

serued in after another, and in place of flesh goodly fishes are serued double vpon the board. When one is satiate with one sort, then succeedeth another seruice, and euerie messe is so daintily cooked, that after a man hath fed vpon foure or five dishes, the stomacke is prouoked by varietie to further appetite. In an Oration vttered at the Synod of Treuirs, the Author saith ^m: *They preach Christ fasting in the wildernesse, and themselues liue sumptuouslie after the rule of the Epicure, dining in his garden, &c.*

^m Tom. 4. Con-
cil. Sur. Synod.
Treuir. an. 1548
oratio D. Pe-
lardi.

ⁿ Lindan. pano.
13. ca. 10. & 11.
vide pag. 121.

Lindan a grosse Papist, among many other things saith; *The fasts of Catholickes are (meere gluttonie) and Epicure likeⁿ. A shadow of true fasting is onely found in the Catholike Church. Our fastings swimme with wine, and overflow with abundance: and by varietie of fish exceede the daintinesse of flesh, and seeme to be a verie mockerie with God.*

^o Caietan com.
Act. 13. Habes
in primitiua ec-
clesia spontanea
ieiunia.

^p Hieron. ep. 37.
Vino. & liqua-
mine, & pisci-
bus, & melle, &
reliquis quæ
gustui suauia
sunt, &c.

^q Hieron. cont.
Iouinian. l. 2. &
sup. Ioel. c. 1.

^r Siluest. sum.
verb. ieiun. n. 20.
Potus vini, & e-
lectuar a, & c.
ex sensualitate
sumpta non fran-
gunt ieiunium.

Betweene these fasts and such as are commended in holy Scripture, and were practised by Saint Hierom, by Paula, and other of the ancient, I wonder what concord our Aduersarie can espy?

Saint Hierom and Paula commended by him, fasted freely of their owne election, (in regard of time and manner) compelled by no lawes of Roman Church^o: Their abstinence was from fish, wine, and all dainties, as well as from flesh ^p; and with bodily abstinence they conioyned prayer, repentance, deeds of charitie, reading holy Scripture, inward mortification ^q, &c. But our Aduersaries teach, *That drinking of Wine, taking of Ele-ctuaries, Conserues^r, and other delicates, euen after a sensuall manner, breake not their fasting.*

Now for the conclusion of this Section, I aduise *T. W. P.* once againe to reuiew S. Hierom, before he pre-
sume

sume to make the fasting commended by him, a sampler of his Romish hypocrisie.

Article 12. *Keeping set houres of Prayer; as in the morning, at the third, the sixth, the ninth, euen song, and midnight.*

Our Aduersarie would hence extract his Popish Canonically houres: but neither the number, (for Popish houres are seuen ^a) nor the the time, neither yet the form and matter of the seruice agree.

Midnight is none of the Romane houres; and the matter of Paula her seruice, were praiers, thanksgiuings, and Psalmes, taken out of the holy Scripture ^b, vsed in a knowne tongue, and ioyned with vnderstanding and inward deuotion. But our Romists Canonically houres consist (very much) of inuocation of Saints and Angels, of superstitious blessing of Creatures; Hymnes and chauntings in the honour of the Virgin Marie; and the parcels of Scripture vsed in their seruice, are miserably and ineptly peruered to superstition. Also this seruice is performed in an vnknowne tongue, which many times the Priests themselues vnderstand not ^c: and according to their doctrine it is not materiall, whether any person present vnderstand a word of it or not ^d. Neither is inward deuotion necessarie to the substance of this seruice, but onely for greater perfection ^e: nor yet any particular attendance to the words ^f, or actuall attention to the matter in hand, or to the end in generall: but onely an attention virtual, which is, that one going to Mattins or Euen-

^a Azor. p. r. mor. instit. l. 10. c. 1. Epiphan. hær. 80. in fine, hath but two or three houres: and Hierom 6. b Hier. ib. Psalterium cantabant, &c.

^c Catharin. annot. con. Caieta. cited by Sixtus Senens. l. 6. bibl. an. 263.

^d Iac. Graph. decis. aur. p. 1. l. 2 c. 52. n. 15.

^e Ib. c. 53. n. 16. qui caret deuotione non peccat.

^f Bellar. de bon. oper. l. 1. c. 18. Tolet. instr. fac. l. 2 c. 13. Less. de iust. & iur. l. 2. c. 37. d. 2.

g Azor. p. 1. inst
mor. l. 10. c. 10.
Nava Man. c. 25
Siluest. sum. v.
hora. n. 14. Iac.
Graph. ib. c. 52.
n. 4 & 8.
Vide Bellarm.
Tolet. Lessus.
Nauar. & c.
h Azor. ib. c. 11.
Iac Graph. ib.
n. 8 & 18.
Durand. 4. d. 15.
q. 12. n. 6.
Paluda. 4. d. 15.
Antonio. 3. tit.
13. c. 4 § 8.
Angel. v. hora.
Tabien. v. hora.
Siluest. v. hora.
Ioh. Medina, de
orat. q. 15. and
many later Ca-
suits. Caietan.
opus. 10. 2. rr. 4.
Clericus obli-
gatus ad horas,
in præter inten-
tionem euaga-
tur, excusatur ab
intentione. Dum cantatur Kyrie (in Missa) potest licite sacerdos, dicere horas canonicas:
i Azor. ib. c. 9. Tolet. ib. l. 2. c. 13. Nauar. Siluest. & c. k Tolet. ib. l. 2. c. 13. l Iac. Graph. decis.
p. 1. l. 2. c. 53. n. 19.

song, purpose to fulfill the commaundement of the Church g; and admit that in rehearsing these Orisons one pronounce the words softly, that others can scarce heare, or in false orthography, or wherrie them ouer as one troales an emptie cart; and if the mind wander and be distracted, yea, if one whisper with another, and salute commers in, or subscribe his name; yet entertaining no wilfull cogitation repugnant to the generall end of ser-uing God h: This externall worke of babble and lip-la- bour, is diuine worship; and doth impetrate, satisfie and merit for themselves and others.

Also the Papists concerning the time of canonicall houres, turne night into day, and one houre into ano- ther: midnight Euen-song is said at Sunne setting i; the Mattins of the next day may be rehearsed ouer night k. And if a Priest post ouer all the canonicall houres by nine of the clocke in the forenoone, because he would go to pastime, and sport himselfe the rest of the day, he com- mitteth no mortall sinne l.

Thus the superstition of Popish canonicall houres agrees with the practise of Hierom and Paula, like the croaking of Frogs in a marrish with Dauids harpe.

Article 13. *The difference of little and great finnes.*

We acknowledge the same difference of greater and lesser finnes which this Father did, and subscribe to his doctrine concerning the same, deliuered in his Epistle to

Ce-

Celantia^m, where he saith; *It was the error of the Stoickes to deny the difference of sinnes, and to equall a scape or small thing done amisse to a hainous crime. We beleene there is great diuersitie of sinnes, because we reade the same; and yet wee iudge, that it is verie safe to beware of small sinnes as if they were great, &c. Neither doe I know whether we may call any sinne small, seeing it is committed with a certaine contempt of God. And he is most prudent who respecteth not so much the quantitie of the thing commanded, as the dignity of the commander.*

All the Protestants in substance of matter, acknowledge a difference of veniall and mortall sinne in persons regenerate, and many of them admit the tearmes and forme of speechⁿ. But in the sence and exposition of this distinction, we differ from the Papists, 1. by denying that any sinnes are veniall by nature, or by the morall law^o, and that in persons iniust or not regenerate, though there be a difference of offences, yet there is not such a difference, as for any of their finnes to be by nature veniall.

2. In persons regenerate diuers sinnes are veniall by indulgence, and such as God in his mercy (reuealed in the couenant of grace) imputeth not to iust persons, so farre, as therefore to esteeme them worthy of his eternall wrath, and vnworthy of his grace. Prou. 20. 9. Iam. 3. 2. Rom. 7. 17. 23. 24.

Foule and greeuous sinnes in such persons are mortall. 1. Cor. 6. 9. 16. Ezech. 18. 21. and continue so vntill they

m Hiero. ep. 14.
Cyprian. ep. 52.
n. 10. Alia est
Philosophorum
& Stoicorum
ratio, quia dicunt omnia peccata paria esse.
Aug. cont. mendac. ad Consent. cap. 15.
Orig. in Ezech. hom. 9.
Hieron. l. 2. con. Iouinian.
Chrys. hom. de pram. sanct. & gehena maloru.
Ambros. com. Rom. 4.
o The Lutherans
Pet. Mart. com. Rom. 6.
D. Field of the Church, l. 3. c. 32.
We denie not the distinction of veniall and mortall sinne.
o Chemnit. loc. com. p. 2. de iustif. Sola doctrina fidei monstrat discrimen pec. mortalis & venialis, &c. foris erroris apud scholasticos, quod sine re-

specu fidei ex sola lege. discrimen inter mortale & veniale pecc. constituerunt. Aug. enchir. c. 70. de quotidianis, leuibus, breuib. que peccatis, &c. De Symbolo ad Catechum. l. 1. c. 6. to. 9. Non dico vobis, quia sine peccato hic viuetis, sed sunt venialia, sine quibus vita ista non est. De Temp. ferm. 5. 6. Sicut sine minutis pec. nullus vnquam aut fuit, aut esse poterit, ita sine capitalibus criminibus, donante & auxiliante Deo, esse possumus & debemus.

be

be forsaken, Ezech. 18. 21. and are obliterated by repentance.

But offences of ignorance, forgetfulnesse, inconsideration, and whereunto there is not an aduised consent; and such as in regard of their matter, are not repugnant to the maine offices prescribed by the commandements of God: and notwithstanding which, the heart principally adhæreth vnto God, and which stop or quench not the gracefull operation of Faith, Hope and Charitie, towards their maine obiect: these are veniall by indulgence, and compatible with grace, as hath formerly bene said.

Gen 9. 21. & 18.
12. 15. & 19. 8. &
27. 19. Exod. 4.
10. 14. & 32. 19.
2. Chron. 19. 2.
& 35. 22. Iob
40. 5. Mat. 16. 22

Article 14. *The vnlearned reading the Scriptures, ha-
uing a learned man for their maister.*

a Calu.com. in
Act. 8. v. 31.
b Aug. de temp.
ser. 56. lb. ser. 55
Si Scripturas
diuinas aut ipsi
non legimus,
aut legentes a-
lios non liben-
ter audimus,
ipsa nobis me-
dicamenta con-
uertuntur in
vulnera, &c.

The Protestants require the same humilitie and sobrietie in reading the holy Scriptures, which Saint Hierom and other of the Fathers did^a. And our people haue learned Pastors and other helps, to instruct them in the vse of this profitable and godly dutie^b. But the Papists vnder pretext of sobrietie, starue the people, Amos 8. 11. and depriue them of reading the Scripture, vnlesse in such places where they cannot effect their purpose, as I haue formerly proued from their owne words.

Article 15. *The learnedst confessing their doubting and
ignorance, in the explication of the Scripture.*

As a theefe when he would rob the house, putteth out
the

the light ; so our Aduersaries indeuour to depriue the household of faith of the light of holy Scripture, Psal. 119. 104. And to this end they amplifie the difficultie thereof^c, and deny the same being translated into any vulgar language to bee the rule of faith^d, and in stead thereof, they bring in Traditions, and old wiues fables^e. But we rather beleue the Lord himselfe, and the Primitive Fathers teaching vs, that the holy Scriptures are a light, 2. Pet. 1. 19. giuing vnderstanding to the simple, Pro. 1. 4. and making the foolish wise to saluation. 2. Tim. 3. 15. *And that euery thing concerning faith and good life, is found in plaine sentences of the Scripture^f. And such things are so manifest, that they rather require an hearer then an expositor^g: and all necessarie things are manifest in the Scripture^h: And although the profoundnesse of Gods word exerciseth our studie, yet it denyeth vs not vnderstandingⁱ.*

And for the better inabling of the faithfull, to be conuersant in reading holy Scripture to their edification, God hath ordained a publike schoole and visible ministration in his Church, Ephe. 4. 12. which when it performeth his dutie aright, is duly to be heard, and people must receiue the sence of holy Scripture from the same, and not from any priuate spirit. Mal. 2. 7. 2. Cor. 5. 20. Heb. 13. 17.

^c Bellar. de verb Dei, l. 3. c. 1.
^d Greg. Val. to. 3. d. 1. q. 1. p. 7.
^e Mulhusinus de fide.
^f Stapl Rel. c. 5. q. 3. ar. 4. pa. 53 r.
^g Gerf. de sign. Ruinæ eccles. fig. 8. Fabulæ & non sanæ doctrinæ sunt, &c. quæ non in reuelatione Spiritus sancti, sed secundum traditionem hominum consistunt.
^h Aug. de doct. Christ. l. 2. c. 9.
ⁱ Aug. in Ioh. tr. 5.
^j Chryl. hom. 3. in 2. Thess.
^k Aug. de verb. Apost. ser. 13.

Article 16. Bishops and Priests singing, and carrying Candles in the day time at the buriall of the dead.

In the prime age of the Church, the Fathers taxed Gentiles for setting vp lights in the day time^k: and about the 300 yeare, a Synod prohibited Christians to burne

^k Tertul. apol. c. 35. & c. 36. Nec lucernis diē infringimus, &c. lucernas meridie vana proferre.

Ta-ferre.

l. Concil. Eliber
cap. 34 35.

m. Plin. hist. nat.

l. 15. c. 37. Virgil

11. Æneid. in fu-
nere Pallantis.

C. Tacit. hist. l. 3.

in funere Ger-
manici.

Sueton. in Calig
c. 13.

n. Hieron. cont.

Vigil. & Eras-

mus in schol.

apparet hanc

consuetudinem

eo seculo, ma-

gis toleratam

fuisse quam

comprobatam.

o. Greg. Nissen,

vita Greg.

Thaumaturg.

Theod. Euang.

ver. l. 8. de Mar-

tyr. Prosp. Aq.

de promiss. 3.

pro. 38. Euseb.

de præpar. E-

uang. l. 43. c. 7.

Phil. Beroald. in

aur. Asin. l. 11.

* Greg. m. Re-

gistr. l. 10. ep. 71

Duris mentibus

omnia abscin-

dere, impossibi-

le esse non du-

bium est, &c.

Theodorit. con.

Græcos, c. 8. in

fine.

p. Chem. exam.

Trid. Concil. de reliq. Sanct. pa. 9.

q. Aug. ad Ianuar. ep. 119 c. 19. Gerson. part. 3

de vit. spir. lect. 2.

Tapers in the Cemiterie in the day time^l. And Vigilantius, a Priest of Barcilo in Spaine, accuseth the vse thereof as an Heathenish custome.

Neither can it be denied, but the ceremonie of vsing Tapers and Lampes at burials, was practised by the Heathen^m. Notwithstanding, some of the Fathers after the 300. yeare, that they might more easily draw the Gentiles to Christianitie, did tolerateⁿ and admit^o (with an alteration of the end and manner) this, and some other ceremonies of the Gentiles* in Christian Religion^p: Wherein no doubt, their intention was godly, to wit, to vse their Christian libertie in matters adiaphorous, and not morally euill, according to the Apostles rule, Tit. i. 16. Rom. 14. 14. and to amoue a present offence and occasion, which hindred Gentiles from receiuing the Christian faith, to wit; the difference of outward ceremonies and customes^q.

But in succeeding ages, when the Gentiles were conuerted, and the Church needed not further to accomodate^r it selfe to the weakenesse of the Heathen, and that things at first admitted by way of toleration, should rather haue now beene remoued and worne out: superstitious persons contrary to this, make daily addition and increase, borrowing more and more from the superstition of Iewes and Gentiles, vntill at length they ouerwhelmed Christianity with an intollerable burden of ceremonies, *making the easie yoke of Christs Gospell heauier then the state of Iewes and Gentiles^r*: and by this meanes they obscured Gods truth, and onely made people ceremonious, whereas they should haue beene pious.

Article 17. Church Service sung and vsed in Hebrew,
Greeke, Latine, and Syrian.

That Seruice should be vsed in the Syrian language, seemeth repugnant to the Popish Tener; which is, that there be onely three holy languages, wherein God delighteth to heare the publike prayers and deuotions of his Church^a. But the Apostolicall rule and precept, was to pray with vnderstanding, and in a knowne language, 1. Cor. 14. And the Primitiue Fathers say; *Let euerie one in their owne native speech pray to God, and extoll him with praise^b. And blessed is the people which understandeth his melodie^c. And let vs vnderstand our singings, and not poure out praises without vnderstanding^d. And when you pray to God with Psalmes and Hymnes, let that be cogitated in your hearts, which is pronounced with your voice^e. Tongues (saith Chrysostome) are vnprofitable, so long as they be not vnderstood^f. And Ambrose^g, What benefite can he reape who is ignorant of the thing he speaketh? A certaine lay man liuing in the darknesse of Papistrie, propounded this question to a learned Priest, whether the praiers which he vnderstood not were profitable in the same measure, as those which were said by Priests; and he receiued answer: *That euen as a precious stone is of equall value in the hand of one who knoweth not the price thereof, as in a skilfull Lapidarie his hand: so Prayers are of equall vertue, being said with no vnderstanding, as with knowledge^h*. By which similitude it appeareth, that Papists esteeme praiers to bee acceptable to God for the very externall worke, and that the Lord respecteth people for their vaine repetitions, and much babble. Math. 6. 7.*

^a Bellar. de verb Dei, l. 2. c. 15.

^b Origen. cont. Cell. l. 8.

^c Aug. sup. Psal. 99.

^d Ibid.

^e Aug. ep. 109.

^f Chry. hom. 35 in 1. Cor.

^g Ambros. com in 1. Cor. 14.

^h Anton. sum. hist. p. 3. tit. 23.

c. 9. §. 5. Stapl. promptuar.

Cath. part. 1. Dominic. Palma: u.

And

And thus much for Saint Hierom, about whom our Aduersarie made an excursion, thinking to aduantage his Popish cause : but setting aside his verball and windie declamations, vpon which some of his followers will perhaps hungerly feed, he hath gained nothing, but is repelled like the Eccho.

*Et in aëra succus
Corporis omnis abit, vox tantum atq; ossa supersunt.*

Paragr. 2. *Cyrl of Alexandria, concerning Lay peoples
reading of holy Scripture.*

T. W. *Cyrl affirmeth, that Christ and his Apostles propounded the heauenly preaching vnto all, calling vnto their doctrine men and women of the baser sort : but he mentioneth not the Scripture, or women meddling therewith. Our blacke White hath onely inuented it to proue himsele a true Apostata.*

ⁱ *Cyrl. Al. cont.
Iulian. l. 6.
k Iren. cont. hæ-
recl. 3. c. 1.*

Answ. By the name of heauenly preaching, *Cyrl vnderstandeth the doctrine of the Gospellⁱ, which being first preached by liuely voyce, was afterwards by the will of Christ committed to writing^k. And this holy Father maintaineth the generall reading of this heauenly doctrine, contained in the Scripture by all sorts of people, saying :*

^l *Cyrl. cont. Iul.
l. 7. pa. 160.
m Ibid. pa 162.*

The Scripture was therefore indited in a plaine and familiar stile, that it may be vnderstood of small and great, exceeding the capacite of none^l. And speaking of Children, he saith ; Boyes or young Lads trained vp in holy Scriptures, are made most religious^m : And whosoever is conuersant in reading holy Scripture, is made better by it, and becomes profitable

table to othersⁿ. And in another place^o, Divine reading,^{n Ibid.}
 daily prayer and the word of doctrine, are the nutriment of<sup>o L. 9. in in Le-
 uit.</sup> the soule: And, nothing is difficult to them who are conuer-
 sant in the Scripture as they ought^p. The Scripture is able to<sup>p L. 9. cont. Iu-
 lian.</sup> make such as are trained up in it, wise, approued, and of suf-
 ficient vnderstanding^q. The beauty of veritie and the exact<sup>q L. 7. cont. Iu-
 lian. pa. 150.</sup> knowledge of truth, and all manner of good instruction,
 whereby one is made compleate, conspicuous and glorious in
 vertue and good workes, are contained in holy Scripture^r.^{r Ibid. pa. 160.}

And from these illustrious sentences of Cyrill, with whom consent other Fathers, it appeareth, that the Protestants faith concerning generall reading of holy Scripture, and the perfection and perspicuitie thereof in matters necessarie to saluation, is the doctrine of the Catholike Primitiue Church, from which the Papists are departed: and so the reproach of Apostata vnworthily imputed to D. White, meritoriously seisseth vpon this P.P. and his Compeers, from whom no borith or Fullers sope can cleanse the fowle staine of wilfull Apostasie. 2. Thess. 2. 3.

CHAP. III. Paragr. I.

*Whether the Church may erre? A place of Vincentius
 Lirinensis examined.*

T. W. P.

WE will take into our consideration his corrupt proceeding, concerning the supposed generall erring of the whole Church: not remembering that in regard of

of Christs sollicitude, care, and affection to his Spouse, it is said, Cant. 1. My beloued is a cluster of Cypres vnto me in the vineyards of Engaddi, &c.

a Aug enchirid. c. 56. & c. 61. & sup. Psal 56. & sup. Psal. 90. Prosp. ad Psal. 106. Ecclesia Catholica in electis suis, prae-cognitis à Deo, filijs promissionis, membris corporis Christi &c. Ad Psal. 126. De tota Ecclesia intelligendum est, quæ est Hierusalem in omniū compage Sanctorum, &c.

b Aqu. 2. 2. q. 2. ar. 5. Fidei obiectum per se, &c. per accidens & secundario, &c. Aug. contra Iulian. l. 1. c. 2 & enchir. c. 20. Altercat. synag. & eccles. ca. 3. Vineam sanctam ecclesiam, &c. nunquam tantis spinis inhorruit,

quin etiam flores, licet raros haberet, &c. c Bellar. de eccles. l. 3. c. 14. Ad Episcopos qui sunt ecclesia representatiue, &c. Eckius enchirid. loc. de ecclesia. Prælati ecclesiam dicuntur Ecclesia, quia representant eam, &c. d Catech. Trid. sup. artic. Credo Ecclesiam Cath. Bellar. de eccles. l. 3. c. 2. Greg. Val. to. 3. d. 1. q. 1. punct 7. §. 22. e Bellar. de ecclesia, l. 3. c. 14. Bannes 2. 2. q. 1. ar. 10. Suar. def. fid. Cath. confect. Angl. l. 1. c. 4. Dicendum non posse ecclesiam incidere in hæresim, verum etiam nec posse errare siue per ignorantiam, siue quocunque alio modo, in aliquo dogmate, in quo tanquam in veritate à Deo reuelata, vniuersa ecclesia, conspirat, docet, & proponit.

Ans. 1. Vnderstanding the name of the Catholike Church properly, Hebr. 12. 23. Gal. 4. 26. 1. Cor. 12. 12. Ephe. 1. 22. and according to the Article of the Creede, as it is expounded by Saint Augustine^a, Dr. *White* neuer supposed any generall erring of the whole Church, Ioh. 14. 16. and 16. 13.

2. The whole multitude of beleeuers of any one particular age of the Church, since the Apostles neuer erred generally *in the maine obiect of faith*, or primitiue articles of Religion^b. Math. 16. 18. and 28. 20. Ephe. 4. 11. Esa. 59. 21.

3. The Church representatiue^c lawfully assembled in a generall Councell, or a particular nationall Church cannot fall into pernicious error about any weightie matter of faith, so long as making the sacred tables of Gods written word their guide and rule of faith, they piously obserue the lawfull and needfull meanes of searching out the truth. Math. 18. 20. 1. Tim. 3. 15. Ioh. 7. 17.

But our Aduersaries take the Church Catholike in a notion of their owne coyning; to wit, for the Pope and Prelats of the Romane Church^d: and also they extend the possibilitie of not erring to all matters of Religion whatsoeuer, primarie or inferior^e; affirming that their

pre-

present Pope and Church haue infallibilitie of right iudgement, free from error in all their publike doctrine and sentences, concerning faith and good manners.

*And thus the state of the question betweene the Papists and vs, is not, whether the Catholike Church may erre; but first, whether the Pope or Romane Prelats vsurping * ouer the visi- ble Church, may erre? Secondly, whether the ordinarie Pa- stors of the Christian Church, in the ages succeeding the A- postles, may at any time generallie erre in their publike do- ctrine, about matters belonging to the secondarie object of faith.*

We maintaine the affirmatiue in both these questi- ons, grounding our selues vpon the arguments follow- ing.

1. The Iewish Church was called and planted by God himselfe, and was his Spouse. Hos. 2. 19. his household and flocke. Psal. 95. 7. and endowed with great priuiled- ges. Rom. 9. 4. Isa. 59. 21. yet the high Priests and other Pastors of the Church greuouslie erred. 2. King. 16. 11. 2. Chron. 36. 14. 16. Esa. 56. 10. Iere. 5. 1. Math. 26. 59.

2. There be diuers predictions in the New Testament, concerning the apostasie and falling away of Pastors of the Church from the whole truth, 2. Thess. 2. 3. 1. Tim. 4. 1.

3. The Romane Church is forewarned in particular, to beware of apostasie and infidelitie, which admoniti- on proueth the possibilitie of her fall and error*. Rom. 11. 20.

4. Sundrie Churches planted by the Apostles, and being at the first glorious lights, did afterwards degene- rate and turne into darknesse; to wit, the Church of An- tioch, planted and watered by the Apostle Peter; Ephe-

* Cassand. de offic. boni viri. Nam & in euan- gelio seruus in- fidelis, super fa- miliam Dei cō- stitutus legitur: & Christus de Hierosolymita- nis queritur, Luc. 12. quod occiderint pro- phetas, & lapi- dauerint eos, qui ad se missi fue- rant.

* Stapl. Antid. apostol. Ro. 11. vers. 22. Bellarm. de iu- stifi. 3. c. 12.

f Sess. 13. Con-
cil. Conitant.
Licet Christus,
post Cœnam
instituerit, &
suis discipulis
administauerit,
sub vtraque spe-
cie, &c. tamen
hoc non ob-
stante, &c.

g Athana. ep. ad
Sol vit agentes.
Hieron. catal. in
Fortunat Pla-
tin. in Liberio.
Concil Basil.
re p. Synodo 4
Scrij. pa. 145.
Fuerunt habiti
vt ethnici. &
publicani, vt le-
gitur de Anasta-
sio & Liberio.
Sozom. hist. l. 4.
c. 14. Alph. Ca-
stro cont. hæres.
l. 1. c. 4. Antonin
sum. hist. par. 2.
lit. 9. c. 2.
h Can loc theol
l. 6. c. 8. Honori.
Non est negan-
dum, quin sum-
mus Pontifex
hæreticus esse
possit.

i Cassand. conf.
art. 26. pag. 304.
& Hieron to 3.

ep. ad Aug. In Scripturarum expositione, quæ vel obscurissima sunt. * Sabellic. Aeneid. 9. l. 1.
in Ioh. 9. Mirum est quanta bonarum artium obliuio, per id tempus, mortalium animis, obrepse-
rit, vt ne in Pontificibus quidem cæterisque Principibus quicquam elucesceret quod vitam iu-
uare posset, &c.

lus by S. Iohn, Corinth by S. Paul, &c.

5. Experience hath made it manifest, that the Romane Church and Popes may erre; to wit, the example of the Councell of Constance, which decreed expresse against the holy Scripture in the matter of the Eucharist, to be administred to the people in one kind^f: And the example of Liberius^g, Honorius, Anastasius^h, &c. which apparently professed hæreticall doctrine. Also some learned Papists confesse, that errors and abuses haue crept into the Church of Romeⁱ.

6. By reason the illumination of all Gods children, (except the first builders of the faith, Ephe. 2. 20.) is in this life inchoate and imperfect, 1. Cor. 13. 9. 12. Hebr. 5. 2. Rom. 7. Galat. 5. Act. 14. 15. &c. And many things in Religion and the holy Scriptures are difficult^k. 2. Pet. 3. 16. It is possible for the Church since the Apostles, being not guided by Reuelation, but onely finding out the truth by ordinary meanes, to erre or be deceived in mat- ters of faith, not primarie and fundamentall.

7. In some ages the guides and Pastors of the Church are more negligent and vnskilfull^{*}: and by reason of external calamities, arising from heresie, schisme, and persecution of Tyrants, which in those ages disturbe and oppresse the Christian state: the helps of knowledge and learning, and meanes of searching out the truth, may then be smaller and lesse sufficient. And as the Sunne, although at no time it lose the whole light, yet at certaine seasons it shineth lesse gloriouslie: so the fulnesse of truth is not alwaies equally found in the Church; but some

obscuritie of error may take place in it.

8. The Arguments vsed by our Aduersaries, to proue the freedome of the Romane Church from error, c-
uiet not.

Obiect. 1. The Church is the ground and pillar of truth,
1. Tim. 3. 15. But the ground and pillar of truth cannot
erre*.

Answ. 1. If the Apostles words be vnderstood of the
Church particular; Ephesine, Romane, Corinthian, &c.
thē they proue no more, but y the Church by office is ap-
pointed by God to be the ground and pillar of truth: and
so long as it adhereth to sacred Scripture and the meanes
of truth, and performeth the office imposed, it actuallie
teacheth sauing truth. But otherwise, as it followeth not;
A Iudge in the Common-wealth is a pillar of iustice, *ergo*
he cannot bee iniust: so it is not a good illation, The
Church is the pillar of truth, *ergo*, it cannot erre.

* Bellar. de ec-
cles. l. 3. c. 14.
Apostolus vo-
cans Ecclesiam,
Columnam ve-
ritatis, vult sig-
nificare verita-
tem fidei, quoad
nos, nisi eccle-
siae autoritate,
& verum esse
quicquid eccle-
sia probat, fal-
sum quicquid
illa improbat.

2. But if the Apostles words be referred to the Vni-
uersall Catholike Church, containing the Apostles and
sacred Writers: then the Church in regard of those Co-
lumnes, is an absolute ground and pillar of all reuealed
truth; but those great Columnes, Gala. 2. 9. being taken
away, the future Church is a ground and pillar of truth,
respectiuelly onely, and so farre as it propoundeth their
doctrine.

a Aug. ep. 48.
Aug. sup. Psal. 93.
Sicut stellas in
caelo non extin-
guit nox: sic me-
tes fidelium, in-
haerentes firma-
mento scripture
Dei, non vincit
iniquitas, &c.
Basil. in ep. 67.
Cecidit vir co-
lumna & firma-
mentū ecclesiae.

3. If we vnderstand this saying of Saint Paul, concer-
ning the Church generall in any one age since the Apo-
stles, then the same is respectiuelly the ground and pil-
lar of truth, to wit, of sauing truth; and the pillar of truth
according to the imperfection of this life, which admit-
teth error in secundarie articles, or about the object of
faith by accident; *Et ratione firmissimorum suorum^a*, the

ground and pillar of truth, in respect of the firmest members thereof, and such of the faithfull as adhere to the firmament of the Scriptures.

4. The Romane Church by vertue of this Scripture, can haue no greater immunitie from error then other particular Churches.

Obiect. 2. Ioh. 14. 16. and Ioh. 16. 13. Our Sauour promiseth to abide with his Church for euer, and to leade the same into all truth.

Answ. 1. Our Sauour principally, and according to the perfect fulfilling of this promise, speaketh of the Apostles, and first diuine Witnesses, for they alone were by inspiration led into all truth.

I Æneas Sylu.
de gest. concil.
Basil. Semper in
ecclesia sunt, viri
aliqui boni, qui
licet humanæ
fragilitati sub-
diti sunt, virtutis
tamen perfec-
tæ, perfectio
funguntur mu-
nere, &c.

2. But secondarily, and by a proportionall accommoda- tion, this promise belongeth to the elect, and firme mem- bers of the Church of euery age¹, Ioh. 17. 20. Math. 28. 20. and is fulfilled in them according to such a measure of truth and manner of leading them thereunto, as is necessarie to saluation; and not according to the highest measure or amplitude of the grace of truth: for then they should neither erre, nor yet bee ignorant, either singly or ioynntly of any truth reuealed whatsoeuer; the contrarie whereunto our Aduersaries acknowledge.

3. This promise in respect of particular Churches, to wit, the Ephesine, Romane, &c. is conditionall, Rom. 11. 21. Ioh. 14. 23. and 15. 7. 1. Ioh. 2. 22. 24. and 3. 24. And the wickednes of men may hinder the fulfilling thereof to- wards them, Ier. 18. 9. 10. Rom. 9. 6. euen as the wickednes of the Israelites, and of Iudas, depriued them of the be- nefit of the promises made, Exod. 3. 17. Luk. 22. 30.

T. W. *The Church cannot erre in regard of Christs sol- licitude, care, and affection. Cant. I. 14.*

Answ.

Answ. 1. Christs sollicitude and care ouer the Church, being according to the necessitie thereof in this life, and his owne free disposition deliuereth not the same from all error; as appeareth by the Primitiue Fathers, whom our Aduersaries confesse^m to erre in many things, notwithstanding the care which Christ had of them.

m Bannes in 1.
p. Th. q. 1. ar. 8.
Can. loc. l. 7. c. 3.
Greg. Val. to. 3.
d. 1. q. 1. §. 45.
Stapl. Rel. c. 6.
q. 4. pag. 626.
Nich. Carbo
introd. l. 4. c. 19.
Villauinc. de rat.
stud. theol. l. 4.
c. 6. obs. 1.
n Grat. d. 40. c.
si Papa.
Vincen. Lyrin.
cō. proph. nouit;
c. 4.

The care and sollicitude of Christ, deliuers his true church and firme members thereof, from all damnable error, but not from all error; and it frees them so farre as is needfull to their saluation, but not simply.

2. Although Christ preserue his true Church, yet the Pope may goe to hellⁿ; and the promises of Christ concerning the preservation of the Church, are not entayled vpon Popes, but vpon that Church which heareth his voyce, and seeketh to do his will. Ioh. 7. 17.

T. W. That the vniuersall Church may erre, *M. White* laboureth to proue from the testimonie of *Vincentius Lirinensis*, saying; Not onely some portion of the Church, but the whole Church it selfe is blotted with some new contagion.

Here our Doct^r abuseth his Reader two wayes: one in concealing the word conetur: *Vincentius* saith, What if heresie endeuour to commaculate any part of the Church? and secondly, in leauing out quid si, what if; and so deliuering the Fathers words in an absolute and categoricall enuntiation, which are spoken onely of a supposall and hypothetically; like as if a man did say; Diuers folke of Suffolk report, that Maister White is extreamely giuen to his belly and to Epicurisme, vpon this supposall, if *M. White* be extreamely giuen, &c.

Answ. That which is deliuered by *Vincentius* hypotheticallie in the fourth Chapter, is presently after in the

o Quando Ar-
rianorum vene-
num, non iam
portiunculam
quandam, sed
pæne totum or-
bem contami-
nauerat: adeo vt
prope cunctis
Latini sermonis
Episcopis, par-
tim vi, partim
fraude corrup-
tis, caligo quæ-
dam mentibus
offunderetur.

Hieron. sup. Plal.

133. ante 20
annos omnes
ecclesias has
hæretici possi-
debant.

p. Platin. in Li-
berio. Impera-
toris beneficio
motus cum hæ-
reticis, in rebus
omnibus (vt
quidam volunt)
sentiens. Ponti-
fex tametsi cum
Arrianis sentie-
bat.

Martin. Polon.
chron. an. 353.

Imperator, con-
uocato concilio
cum hæreticis

Arrianis, &c.

Felicem de papatu, quia erat Catholicus, eiecit: & Liberium reuocauit, quia sibi & Arrianis con-
senferat. Marian. Scotus, anno 355. chron. l. 2. stat. 6. Anastas. Biblioth. in Liberio. Luithprand. in
Liberio. Bergom. supplem. chron. anno 352. q At Barnham, within two miles of Thetford.
s Math. Paris. in Henric. 3. pa. 727. f Guiscardum clericum monstruosum.

sixt chapter affirmed categoricallie: ° *The poyson of the Ar-
rians had now defiled, not a portion, but in a manner the
whole world: so farre, as that welnigh all the Latine Bishops
being deceiued, partly by violence, and partly by fraud, had
a certaine blindnesse cast before their eyes.* And it is to be no-
ted, that the Romane Pope Liberius, was included in the
number of these Latine Bishops P: and so there was not
onely an endeouour to corrupt the Church, but an actu-
all corruption thereof in the principall Pastors, of which
the Romane Pontifex was one.

T. W. *If a man doe say, What if diuers folke of Suffolke
report, that Maister White is extreameley giuen to his belly and
to Epicurisme? &c.*

Ans. Although (as Plinie speaketh) there be no lye
so shamelesse but may haue an author; yet I am perswa-
ded that this Architect, Act. 13. 10. hath forged this ca-
lummy out of his owne spirit, and that he may say with
the Spider, *Ego nulli debeo*, I am beholding to no bodie
for it: and resolue it into *teste meipso*, like vnto him, Ioh.
8. 44. *Who when he speaketh a lye, he speaketh it of his owne.*
Or perhaps this P. P. mistakes himselfe, thinking Doctor
White by reason he dwelt neere the place q, to haue been
allyed to a certaine Romish Priest; to wit, the Prior of
Thetford: of whom Mathew Paris in his Chronicle re-
porteth as followeth: *The Prior of Thetford entertained
his brother Bernard, a Souldier, and Guiscard a gun-bellied
Priest into his Priorie, and with them twaine night and day
he continued eating and drinking, And when the Souldier*

was laid up or departed, Guyfcard, whose belly was like a great tankard, and his carcase a waine load^t, aboad still with him, and swallowed up all the victuals of the Monkes into the gulfe and charybdis of his maw^u. Hereupon there growing a quarrell betweene the Prior and his Monkes, and they falling to words; a certaine Monke in his furie drew forth his knife, and sheathed the same in the Priors belly, slaying him in the verie Church.

Surely this Prior who suffered martyrdom for his belly, is the gull and Epicure which the Suffolke people spake of to this P. P. and he receiuing the report with his haruest eares, hath applied the Storie to another man. Reade also in the margent ^x the Storie related by Æneas Syluius of the Germane Priest, who vled daily to bee drunke in the morning, and going to sleepe, when he awaked at Sunne setting, imagined that it was Sun rising.

But good Sir you are in a wrong boxe, when you seek for gluttonie in a frugall and painefull Student, whose meat and drinke was to swallow bookes: you should rather haue gone to the eatnall Masse-mongers enstiled by Gerson ^y, *Presbyteri epulones* ^z, but especially to the good fellowes your Archdeacon Clemangis describeth, saying ^a; *That Priests liue according to the Epicures law, and not after Christs: they spend their whole time in Tauerne and Taphouses, bowsing, gulling, dining, feasting, and gaming* ^b, *and being surfeited and drunke, they fight and shout, and make uprores with impure lippes, blaspheming God and the*

Imo vero subdubito, an tam mane celebrare liceat, ante exortum solem &c. ^y Gerl. de Temper. in cib. & pot. Quanta mala eueniunt ex commestationibus ecclesiasticorum crebris & superfluis, quis enarret? Torte Iacobi, Vinum theologorum. ^z To. 4. ser. 2. Adu. ^a Nich. Clemang. de cor. stat. eccles. ^b Crapulati & inebriati, pugnant, clamant, tumultuantur, &c. Conrad. Cling. loc. com. l. 3. c. 52. Vbi iam plus abundant æquales haustus, nisi in domibus Episcoporum & sacerdotum? Vnde Esa. 5. *Væ qui consurgitis mane, ad ebrietatem sectandam, &c.*

t Cuius cadaue^r
plaustrum one-
raret.

u In charybdem
vteri, omnia
monachorum
victualia im-
mersit.

x Æneas Sylu.
l. 2. de dict. &
fact. Alphons.

n. 26. Presbyte-
rum aiunt Mon-
tis calui, qui Vi-
ennæ imminet,
cum ad meridiem
vique bibisset,
dormire vsque
ad occasum So-
lis consueffe:
exprofectum
vero ad eccle-

siam ire, ornare
altaria, sacerdo-
talia vestimenta
sumere, campa-
naque plebem
citare, vt qui
Missam cele-
brare instituis-
set. Interroga-
tus cur tam sero
rem diuinam
ageret, verum
ad occidentem,
quem putabat
orientem esse,
respondisse fer-

tur.

y Gerl. de

Temper. in cib. & pot.

z To. 4. ser. 2. Adu.

a Nich.

Clemang. de cor. stat. eccles.

b Crapulati & inebriati, pugnant, clamant, tumultuantur, &c.

c Sicque tan-
dem compositi
ex meretricum
suarum com-

Saints : and at length are brought to rest in the armes of their Harlots, from whence they returne backe to the Diuine altar.^c
plexibus, ad diuinum altare veniunt. Synod. Trewir. to. 4. Concil. Sur. pa. 824. Student rebus à literis & religione alienis, venationibus, aucupijs, aleæ ventri, denique & veneri, vt nihil aliud dicam. Papir. Masson. de episc. Vrb. l. 6. in Paulo 3. Quas non nisi furtim antea voluptates sequebatur, Pontifex designatus, etsi fere 65. ætatis annum impleuerat, vltro complexus est : abdicaque maxima rerum cura, hilaritati & genio, conuiuijque & amplis & assiduis, etiam in villa agitan- dis, omni deinceps vita indulgit. Hæc narramus quod sic gesta sunt.

Paragr. 2. *A place of the Rhemists! annot. 2. Thess. 2. about the inuisibility of the Church.*

* Rhem. 2. Thel
2. an. 6.

*T. W. Maister white maintaining a mathematicall, aerie, and inuisible Church, strengtheneth his cause with the supposed confession of the Rhemists * : but if their whole speech be set downe, they maintaine that the Church shall bee at no time latent and inuisible, no not in the greatest persecutions and times of Antichrist.*

Engelbert. Abb.
l. de ortu & fin.
Rom. imp. c. 21.
Cum corpus ec-
clesiæ factum
fuerit acepha-
lum, & per con-
sequens mem-
bra singula, sine
motu & sensu,
quantum ad v-
nitatem & fir-
mitatem fidei,
tunc locum &
effectum habe-
bit aduentus
Antichristi.

Answ. Master White maintaineth not that the Church shall at any time bee wholly inuisible, neither produceth he the Rhemists to auouch this, but to prooue by their confession, that the externall gouernment of the Church may come to decay (for a time) and the outward exercise of Religion be suspended : and the Church become in part, or respectiuelly inuisible.

And this they affirme, saying; for the few daies of Antichrists reigne, the externall state of the Romane Church, & publike entercourse of the faithfull with the same, may cease; and the honour, obedience, and communion of Christians therewith, be in heart and secret.

And the Reader is to obserue, that whereas my Brother deliuereth three positions, concerning the manner of

of

of the Churches inuisibility maintained by him; and produceth the Rhemists, only to proue one of the three; to wit, the second; the Popish Priest abuseth him, as if he alledged them for the whole.

Paragr. 3. *whether S. Augustine be corrupted, touching the Churches inuisibilitie.*

T.W. *M. White alledgeth Augustine* (The Church may be so obscured, that the members thereof shall not know one another) *to proue the inuisibilitie of the Church: whereas this Father doth not at all speake thereof in that place.* a Aug. de bapt. l. 6. c. 4.

Ans. D. White hauing alledged diuers plaine testimonies of this Father, to proue that the Church may be vnknowne to the world: this Popish Priest omitteth all the pregnant places, and fasteneth vpon one which is obscurer then the rest: and yet, euen this place, duly considered, proueth that for which it was produced.

Saint Augustine in the place alledged ^b, speaketh of the societie of good Christians, which are such indeed, according to the inward and most eminent grace of the holy Spirit: and he placeth the Church, truly and properly called, in them; and saith, of wicked persons, that although they seeme to be in the Church, yet they appertaine not to the holy Church ^c: And then after other speeches, he addeth; that Saints which are conioyned in charitie, may one of them not know another bodily. Now from hence I inferre two assertions. b Secundum intimam & supereminentem Spiritus sancti gratiam.

1. That wicked persons are not any part of the Catho-
like

c C. 3. quos non pertinere ad sanctam ecclesiam Dei quamuis intus esse videantur.

d Greg. m. mor.
in Iob. l. 28. c. 6.

Intra mensuras
ecclesie sunt
omnes electi,
extra has men-
suras omnes re-
probi, etiam si
intra fidei limi-
tes esse videan-
tur. Bernard.

Cantic. serm. 68.
e Aug ep. 48.

Aliquando ob-
scuratur & ob-
nubilatur mul-
titudine scanda-
lorum: operitur
fluctibus.

Ep. 80. Sed ob-

scurabitur & luna non dabit lucem, &c. Ecclesia non apparebit impijs persecutoribus ultra mo-
dum sœuientibus. f D. Fulk against Rhem. Coloss. 1. §. 1. The meetings of Christians were as
obscure in times of persecution before Constantine, as they haue bene since the tyrannie of An-
tichrist vsurped the Church.

like Church properly taken ^d.

2. That seeing godly people which are true members
of the Catholike Church, may be vnkowne to their
fellowes, who are vnited to them in charitie, euen when
they conuerse with them: therefore much more in the
time of heresie and persecution, may they lie like Wheat
vnder chaffe, vnkowne to the world, who haue not the
eies of faith to discern them.

But this Father, in other places ^e treating of the Mili-
tant Church, as it consisteth of good and bad, affirmeth;
that it may be *couered, obscured, obnubilate, and ouerflowed*
with flouds and clouds, and not appeare because of the rage of
persecutors: which is as much as the Protestants main-
taine ^f touching the inuisibility of the Church.

An Obseruation, Concerning the visibilitie and inuisibi- litie of the Church.

g Preface. You
are forced to
forge a mathe-
maticall and ar-
rie Church, con-
sisting of cer-
taine imaginary
inuisibilities.

Part. 1. c. 3. pa-
ragr. 2. & 3.

part. 2. vnto 18. the Protestants imaginary Church consisting of ayry supposals. part. 3. parag. 3.
h Aug. in Psal. 80,

Our Aduersarie in sundry passages of this Treatise ^g,
hatefully depraueh our doctrine, concerning the visibi-
litie and inuisibility of the Church; but in the setting
downe thereof he obiecteth his owne fanfic, and not our
Tenet.

To whom I answer: First, that which Saint Augu-
stine ^h did to some of like quality, *Quid impedit officinam*

decepti

decepti cordis fabricare phantasma, quale voluerit? what can hinder the forge of a deceived heart, from fashioning to it selfe such a fansie as it lusteth?

Secondly, the summe of our doctrine touching the inuisibilitie of the Church, is contained in these three positions, whereunto our learned Aduersaries for the greater part assent.

First, taking the Catholike Church according to the full latitude; to wit, as it containeth the whole society of Saints, both triumphant in heauen, & militant in earthⁱ: we affirme the same to be inuisible, for neither is Christ Iesus the head thereof visible to vs, Act. 1.9. Nor yet the principall and fundamentall members thereof, the Prophets and Apostles: and the forme and constitution of the whole Church, and the connexion of the Militant part thereof with the triumphant, and the bonds thereof, are spirituall and inuisible.

Secondly, that portion of the Catholike Church of Christ vpon earth^k, which is effectually called and vnited to Christ, and to the Church triumphant, in vertue, as well as in profession; and in which the Spirit of Christ is operative by influence of grace and saluation, Ephe. 5. 23. considered as it is such, is inuisible; because the election of God, the operation of the holy Spirit, and faith, which constitute the same, are spirituall^l, 2. Tim. 2. 19. Ioh. 1. 47.

Thirdly, in the time of some persecutions raised by Tyrants and Hereticks, the true Church is disgraced, and reputed of the wicked (whose number may be great) to be a malignant company, and none can know it to be the true Church, but such as haue faith, (which may be very rare, Luk. 18. 8.) Also the Church by violence of persecution,

i Aug enchir. c. 55. Quæ tota hic accipienda est, non solum ex parte, quæ peregrinatur in terris & c. verum ex illa quæ in coelis, Aug. in Psal. 56. Nec eadem, quæ nunc est in hominibus, qui præsentē agunt vitam, sed ad eā pertinentibus, qui fuerunt ante nos. Aug. de ciuit. Dei, l. 20. c. 9. Aug. in Psal. 90. Corpus huius capitis ecclesia est, quæ non hoc loco, & c. nec quæ hoc tempore, sed ab ipso Abel, totus populus sanctorum, & c. k Aug. contra Crescon. c. 21. Gloss. ord. 2. Tim. 2. v. 19. l Bannes 2. 2. q. 1 ar. 10. vñio cum Christo & eius ecclesia, fit per cognitionem supernaturalem & amorē. p. 83.

m Iuel. def. pa.
 361. the general
 and outward
 Church of God
 is visible.
 Herbrand. disp.
 theol. d. 42. n. 34.
 Aeneas Sylu. de
 gest. Basil. Con-
 cil. pa. 9. Cum in
 ecclesia conti-
 neantur omnes,
 qui Christiano
 censentur no-
 mine, &c.
 n Euseb. l. 3. c. 30
 hist. Tertul. apol
 c. 2.
 o Alterc. Synag.
 & eccles. ca. 3.
 Emicuit in hac
 etate, quasi scin-
 tillula quædam
 lucis, in sanctis
 viris paucissi-
 mis: quia vinea
 sanctæ ecclesiæ,
 &c. ab agricola
 summo planta-
 ta, nunquam
 tantis spinis in-
 horruit, quin
 etiam flores et si
 raros haberet,
 &c.
 p Catal. test. ver.
 Acts and mo-
 numents, from
 Edw. 3. to Ed-
 ward 6.
 Centu. Magdeb.
 Wolp. memor.
 Morn. myst. iniq

secution, may be enforced to flye and hide it selfe, Apoc.
 12. and exercise Religion in secret.

Touching the visibility of the Church, we beleue as
 followeth^m: First, *The Militant Church of any one age since
 Christ, taken generally as it conteineth all Christians, Math.
 13. 47. is visible*, and such as by sense and common rea-
 son is knowne and distinguished from Iewes and Hea-
 thens. Thus Plinieⁿ an Infidell, in his Epistle to Traian,
 was able to describe the Christians, and to distinguish
 them by their seruing of Iesus with certaine religious
 rites, &c.

2. It is the precept of Christ, and there ought to be al-
 waies in the world a godly visible Church, professing en-
 tirely true faith and religion, according as the same was
 once deliuered to the Saints. Math. 5. 6. Rom. 10. 6. 1.
 Tim. 6. 13. 14. and in many ages of the world there is
 such a Church performing the same in the most points
 of faith.

Thirdly, in the generall Militant Church, there are
 alwaies found the substance and essentiall parts of Chri-
 stian faith and true religion, and there be euermore some
 Pastors and people more or lesse^o, who outwardly teach
 the primitiue and necessarie Articles of Faith and Reli-
 gion. And for the more part, there be also some within
 the compasse of the generall Church, which con-
 demne and reprocue the grosse errors, that false Pro-
 phets and Hypocrites bring in. And all these are in some
 manner visible: the former by an ordinarie standing in
 some part of the Church: the latter are many times dis-
 graced, persecuted, and expelled out of that society,
 which outwardly carrieth the reputation of true religion:
 but yet they are in some sort visible, either to their friends

or

or to their enemies. And where they may be suffred, they teach the truth openly; but when they are persecuted, or lie in prison, they professe and manifest their religion at their martyrdome, iudgement, or otherwise as they can, &c.

The difference betweene the Papists and vs in this present question is, 1. concerning the being and existing of the Church, (for the visibility dependeth vpon the existing.) 2. concerning the manner of the visibility.

1. Touching the being of the Church: they contend that there is in all ages a true Church, whose chiefe Pastors (in respect of outward authoritie) openly teach true faith, without the mixture of any error.

We say, that there be alwaies in the Church generall some Pastors and people, which beleue and professe sauing truth, in the capitall and fundamentall Articles of Religion; but there be not at all times in the same such as teach the truth, without errors in all points. And the same Pastors who teach truth of Religion in substance, may in sundry other points be infected with error, as appeareth by the example of Origen, Tertullian, Cyprian, &c. Also the best Pastors may be reprobued, disgraced, and persecuted; and yet they cease not to be publike Pastors, and visible by such a manner of visibilitie, as is sufficient for the gathering and preseruing the elect.

2. Concerning the perpetuall visibilitie of the Church, we affirme, that the meanes of visibilitie of the true Church, are actions and exercises of Religion, and outward worship of Christ, according to the rule of his word: and whensoever there bee any Pastors in the world, which either in an open view of the world in generall, or in the presence of any part thereof, doe exercise these

q Athanas. trip.
hist. l. 4 Chryso.
trip. hist. l. 10. c.
13. Eustath. An-
tiochenus trip.
hist. l. 2, c. 24.
Bellar. de cult.
sanct. l. 3. c. 6.
Templa saepe
ab hæreticis
occupabantur,
cum Catholici
in cryptis & de-
sertis versaban-
tur.

r Bannes 2. 2.
q. 1. ar. 10. No-
stro proposito
fatis fuerit, quod
etiam tempore
Achab, licet
pauci essent fi-
deles & abscon-
diti, tamen ad
ecclesiam non
descebantur
pertinere nisi
quatenus fidem
suam exterius
profitebantur,
saltem aliqui-
bus sacrificijs,
indicijs religio-
sæ mentis, & sic
per se visibilis
erat & manife-
sta ecclesia in
illis.

f Bellarm. de
eccles. l. 3. c. 2.
& c. 15.

Bos. de sign. l. 3.
c. 8. & l. 16. c. 1.
& l. 20. c. 6.

Coster. enchirid.
loc. de eccles.
Rhem. Act. 11.
annot. 3.

Greg. Val. to. 3.
d. 1. q. 1. p. 4. & 7.
Hof. cont. Brent.
l. 3. pag. 155.

Bosius de Ruin. gent. l. 6. c. 5. & 6. Tantus splendor ecclesiæ reginæ, ut omnes prævinciæ & diuites
plebis, eius vultum deprecentur, & c.

these actions: This is sufficient to make the Church visi-
ble^r.

But the Papists place the visibilitie of the Church in a vi-
sible Monarch and head the Pope, and in the publike profes-
sion of Religion, in a subordination to his regiment. And
they make the visibilitie of the Church a royall, pompous, and
glorious visibilitie, such as is the visibilitie of earthly Mo-
narchies and Kingdomes: and they teach, that hereby the
Church may be sensibly known and differenced, even by na-
turall men, from other societies^r.

And thus the state of the question in the Controuersie
of the Churches visibilitie betweene vs, is, first, Not whe-
ther there be alwaies a visible Christian Church, wherein
some Pastors teach saving truth in the capitall Articles of
Religion, and by their actions of professing, and teaching
the same, are visible to as many as use the meanes, and haue
a desire to know the truth taught by them; for this we acknow-
ledge: but secondly, whether the true Church of Christ on earth;
in whose communion all people must liue that come to salua-
tion, be an outward visible Monarchie, consisting of the Ro-
mane Pope, and Bishops, and Pastors and people subiect to
them: exercising the worship of Christ by glorious ceremo-
nies, and externall actions of Religion, and such a state as a
naturall man by common reason and sence may know, and
thereunto adioyne himselfe, being assured that it is the house
of the liuing God, and the ground and pillar of truth.

Section 2. *Wherein is examined an Argument used against us by the Papists, about the perpetuall being and visibility of the Church.*

Our Aduersaries object this or the like Argument against us.

The true Church of Christ continueth alwaies, and being a light of the world standing vpon a Candlestick, it continueth alwaies visible: but the Protestants church began lately in Germanie and other parts; therefore the same is not the true Church.

Ans. First, I declare the Maior. As the Moone ^a abideth alwaies, but hath degrees of light: so the Church abideth alwaies in one or other degree and measure of truth, but it abideth not alwaies in γ same fulnes of truth.

Secondly, I answer the assumption; that the Church began in Germanie no otherwise, then health begins to be in the body, which was oppressed with sicknesse, and is made whole. In respect of doctrine essentiall to saluation, the Church in the firmest members was the same before Luther^b, and it began to be in Germany onely according to a greater measure of truth, and according to a freedome from corruptions, which formerly oppressed it: It is the same with all good Christians which liued in the world before it, and succeedeth the sound and firme members of the generall visible church, in whom was the life of true Religion in the substantiall matters of faith and godlinesse. But hauing shaken off

Vide Zanch. in confess. art. 19. pag. 157. Non ab ecclesia Rom. simpliciter, & in omnibus defecimus, sed in illis duntaxat rebus, in quibus ipsa defecit ab Apostolica, atque adeo a seipsa, veteri & pura ecclesia. Neque alio decessimus animo, quam vt si correcta, ad priorem ecclesiae formam redeat, nos quoque ad illam reuertamur, & communionem in suis ceteribus cum illa habeamus,

their

^a Philo. Carpath in Cantic. Lunæ comparatur ecclesia.

^b D. Carelton. confess. de Script. ca. 1. pa. 13. Vera doctrina, in fundamentalibus, ab ecclesiae exordio ad M. Lutheri tempora, integra semper in medijs tenebris lucebat.

c Cassand. de
offic. bon. viri.
Non infior
Rom. ecclesiam
à prisco suo de-
core & splen-
dore, non pa-
rum diuersam,
multisque mor-
bis & vitijs de-
formatam, &c.
Per multi ijque
illustres, in ea
societate sunt,
immo regnum
& gubernatio-

nem obtinent, qui ad Christi ecclesiam minime pertinent, atque adeo Christi eiusque doctrinae hostes sunt, & tanquam alieni in ea tyrannidem exercent. d Cassand. de offic. boni viri. Non diffiteor postremis huius temporibus, una cum ignorantia, auaritia, & ambitione, supersticiosos nonnullos cultus, & ritus in ecclesiam irrepsisse. Quis membro vitio vertat, si reliquo corpore laborante, & sui curam negligente, ipsum sui curam suscipiat?

Paragr. 4. Concerning a testimonie of Doctor Stapleton, out of his doctrinall principles, about the markes of the Church.

T.W. To proue that we absolutely embrace the markes of the Church deliuered by the Protestants, &c. hee produceth D. Stapleton, * writing: The preaching of the Gospell is the proper and very cleere note of the Catholique Church, so it be done by lawfull Ministers. But it is euident by a latter part of that sentence, purposely omitted by Maister white, that D. Stapleton doth allow the preaching of the Gospell by lawfull Pastors, so farre onely to be a note of the Church, as it is included in the Catholike note of succession, and no otherwise, &c.

Ans.

Ans. This accusation is builded vpon a false report of D. White his speech and meaning; his words are: *a These men* (Diuines of Colen, Villa-Vincentius, Hosius, Stapleton, &c.) *thinke the teaching of the true Faith, is not possibly all the markes of the Church, but none of them saith as the Iesuite doth, it is no good marke; They say the contrary, it is a marke indeed, a cheefe marke, a proper and very cleere note of the Church, a note ingrauen, and perpetually cleauing to it, &c.*

a Way to the Ch di, fess. 18, pag. 155.

Here my Brother chargeth neither D. Stapleton, nor the rest with making the preaching of the Gospell an absolute and sole marke of the Church *b*, but acknowledgeth that they conioyne succession and other notes to this, and chargeth them onely with affirming that true doctrine is a note.

b Stapl. Relect. c. 1. q. 4. ar. 5. Non est Scriptura, nota ecclesiae simpliciter, &c.

And this is the common opinion of our Aduersaries, as appeareth by Cardinall Hosius, saying *c*: *There is no Catholique which denies true doctrine and right administration of the Sacraments to be notes of the Church.*

c Hos. contra Brent. l. 5 Non ergo P. à Soto, vel quisquam Catholicus negat has esse notas ecclesiae.

Obiection. Stapleton maketh true doctrine a note of the Church so far as it is included in the Catholicke note of succession, &c.

Ans. 1. This opposeth not D. White, who onely affirmeth that Stapleton and others make true doctrine, a note of the Church, not questioning the manner how they make it so.

Secondly, but whereas the P.P. affirmeth that true doctrine is no note of the Church, vnlesse it be ioyned with personall succession: I answer, 1. That the Romane Church wanteth this personall succession *d*, wherof it glorieth so confidently.

d Reade my obseruations following, touching the notes of the Church,

Secondly, this manner of succession, implying the

H

Popes

e Bosius de sig.
eccles. l. 3. c. 9.
Apparet nihil
ab ecclesia no-
stra credi eorū
quæ sunt eterne
veritatis, neque
pro temporum,
locorum, atque
hominum varie-
tate variari pos-
sunt, quod non
sit ex ipsis sacris
biblijs haustu,
iuxta antiquorū
patrum decla-
rationes.

Popes supremacie, and the externall regiment of the Church, according to the present Popish forme, hath no first ordinance and beginning from the Apostles or Primitive Church; and the true Church in the best ages thereof consisted without it: therefore ^e the same can bee no condition or meanes, to make true doctrine a note of the Church.

Paragra. 5. *Gregorie Valence, touching the markes of the Church.*

T. W. *In prooffe of the Protestants marks of the church, to wit, truth of doctrine, and administration of Sacraments, Maister White alledgeth Valentia, saying^t; Among whom- soeuer the truth of doctrine and Sacraments are holden, thereby it is knowne the Church is there. For the true displaying of this base iugling Minister, &c. 1. That which Gregorie Valence saith of the persons of which the Church consisteth, Maister White applieth to the markes by which it is knowne: secondly, he translateth, Ex ijs constare veram ecclesiam, of those persons the Church consisteth, thereby it is knowne the Church is there.*

²⁹ Way to the
Ch. 5. 32 n. 3.
pa. 137.

Answ. This place is alledged onely ^g to prooue, that Gregorie Valence is of opinion, that where the preaching of the word, and Sacraments are found, there the Church is knowne to be, and not (as you ouer-reach) to proue they are the proper notes to discern the Church: for he thus speaketh; *I am sure all Papiſts will grant, that ſucceſſion, vniuerſalitie, &c. are no markes at all, but when they concurre with true Faith: whereas they ſay expreſſly, that*
among

among whomsoever the truth of Doctrine and Sacraments are holden, thereby it is knowne the Church is there.

Now Gregorie Valence in tearmes affirmeth thus much, saying^h; *we confesse, that if lawfull succession of Pastors and teachers should hold without veritie of doctrine, that then the Church could not sufficiently be proued thereby.* And in the words produced by my Brother; *The true Church cannot be without veritie of doctrine, and with whom these are altogether found, of those persons the Church Consisteth.*

h Greg Val.to.3
d.1.q.1 p.5 n.25
Fatetur, si suc-
cessio legitima
pastorum &
doctorum absq;
veritate doctri-
nae stare, non ex
illa satis posse
veram ecclesiam
demonstrari.

From whence ariseth this Argument against the Popish markes: For as much as that onely is the true church, with whom veritie of doctrine and right administration of the Sacraments is found, and with whomsoever these are found, of those the Church consisteth: no man can be assured of any societie, that the same is the true Church, vntill he know whether they haue true doctrine, and right administration of Sacraments. And thus, the verie Touchstone of the Church, and all other notes thereof, is true doctrine, which is the thing the Protestants say.

And as for the translation about which you are so loud, there dependeth nothing vpon it, and therefore it was sufficient to deliuer the sence of the Iesuities speech. And your hatefull language, crying, base iugling Minister, &c. beseemeth your conscience and faith, of whom is verified that of our Sauour, Math. 12. 34. O generation of Vipers, how can you being euill speake good things? &c.

Paragr. 6. *Bellarmino concerning the markes of the Church.*

i Bellar. de Ecc.
l. 4. c. 3.

T.W. *Maister white alledgeth Cardinall Bellarmineⁱ, saying: The Catholike notes, (succession, antiquitie, &c.) make it not evidently true that it is the Church, but evidently probable: But Bellarmine's words are, they make it evidently credible. Betweene these two there is this difference: if an hundred graue persons affirme such a thing, this testimonie makes the matter evidently credible; but if two or three of one side should affirme, and as many of the other deny, then it were but evidently probable.*

Ans. In your instance the latter speech is so farre from being evidently probable, that it is very doubtfull and vncertaine: for when the two Harlots, 1. King. 3. 23. affirmed before Salomon; the one that the child was hers, and the other the contrarie: if these persons had beene more in number, and of each side worthy of credite, would their contradictions contesting each other, haue beene evidently credible of either part? No verily, euery wise man would haue suspected, and beene perplexed in his thoughts about the same.

k Molin dialect
l. 2. c. 1. Probabile
est duplex, alte-
rum per se,
quod ex se me-
retur fidem &c.
l Bellar. de Ecc.
l. 4. c. 3.

Also, the difference betweene credible and probable, about which you caill, is not formall^k and constant: probable is the genus of credible, and evidently credible is no more but a degree of probability.

But to the matter it selfe. This speeche of your Cardinallⁱ being well considered, ouerthrowes your Popish markes: for notes of the Church must bee proprieties, and infallible signes of the true Church, such as one beholding, cannot be deceiued in the thing whereof they be

bee markes^m. But that which is evidently credible, to wit, so apparent to sense and common reason, as may perswade a prudent person to assent vnto it, is possible to be false. For example: It was evidently credible to Isaac, that Esau must be his heire: to Iobs friends, and to himselfe, that he should dye a miserable man: to Ionas and the Mariners, that he should haue perished in the Sea: yet were none of these things true.

Lastly, it is according to the definition of euidentⁿ made by the Papists, evidently credible, that after the words of Consecration, there remains the matter and substance of the Elements; for all the senses (whose apprehension in their proper object failes not^o) discern it to be so: yet if we beleue the Tridentine sentence*, our senses are deceiued, and there be onely empty formes without their owne native substance in the Sacrament.

^m Reade the obser. following of the notes of the Church.
ⁿ Gre. Val to. 3. d. 1. q. 1. p. 4. Potest aliquid esse euident, quia sensu percipitur, &c.
 Bellarm. de iustif. l. 3. c. 2.
 Sixt. Senens. bibl. l. 6 an. 210.
^o Aristo. de gen. animal. c. 10. & 8. phys. 3. & de generat. & corrupt. c. 3. 3.
 Cic. Academ. 2. Sensuum ita clara & certa indicia sunt, &c.
 * Trid. Concil. sess. 13. c. 2.

An Obseruation, concerning the notes of the Church in generall.

As by our earthly Parents we receiue naturall life and being, and after our birth, haue Nurses and foster-fathers to educate and bring vs vp: so we are first begotten to a spirituall life, and afterwards increased and continued in the same, by the ministry of the Church, Ephe. 4. 11. 13. Faith commeth by hearing, Rom. 10. 17. Et fiunt non nascuntur Christiani^p, People are not borne Christians, but made such. And God hath placed the meanes of the calling and saluation of all men in the Church, as in a rich depositorye: The Church is the house of the liuing God, 1. Tim. 3.

^p Tertul. apol. c. 17.
 Hieron. ad Lectam. ep. 7.
 q. Iren. cont. her. l. 3. c. 4.

r Aug. de vnit.
eccles. c. 16.

Iren. l. 3. c. 40.

Cyprian. ep. 52.
n. 16.

f Bellar. de ec-
cles. l. 4. c. 1. Con-
trouersia de no-
tis ecclesie vti-
lissima est, & c.
nec hæretici ne-
gant, & si in
hac controuer-
sia conuenire-
mus, reliquæ

15. *And the faithfull are his household, Ephe. 2. 19. And the Church is the Mother of Abrahams children. Galat. 4. 26. And God addeth vnto the same such as are saved. Act. 2. 47. To life and saluation (saith Augustine^r) no man commeth but he which hath Christ his head; and none haue Christ their head but such as be in his bodie, the Church, Ephe. 5. 23.*

But to the end we may be brought or come to the Church, the same must necessarily be knowne; and the notes and marks of the Church are meanes to demonstrate and make it knowne. Whereupon, both we and our Aduersaries^f agree in this, that the knowledge of the marks of the Church is a most profitable part of Christian science.

omnes facile componerentur.

Section I. Concerning the notion and generall description of the notes of the Church.

a Bellar. de ec-
cles. l. 4. c. 3. Ha-

bet plurimas
notas, testimo-

nia, & signa que
eam discernunt

ab omni falsa
religione, paga-

norum, iudeorū
hæreticorum.

Stapl. Rel. c. 1. q.

4. ar. 5. Quem-

admodum di-

stinguunt homi-

nem à bruto paruuli per externa lineamenta corporis, & figuram & c. sic ecclesia ab imperitis fi-

delibus, & ab infidelibus per externam faciem, & c. pa. 113. b Bellar. de eccles. l. 4. c. 3. Gre. Val.

By notes our Aduersaries vnderstand, *Certaine outward signes and properties, diuers from the essence, whereby the true Church is known and differenced from all other societies, humane or religious^a.*

In the marks of the Church they require these conditions: 1. That they be *proper* and not common, or such as false Churches may easily pretend to challenge^b. Secondly, *Evident* and better knowne then the Church it selfe. And by evident they vnderstand that which is ma-

nem à bruto paruuli per externa lineamenta corporis, & figuram & c. sic ecclesia ab imperitis fi-
delibus, & ab infidelibus per externam faciem, & c. pa. 113. b Bellar. de eccles. l. 4. c. 3. Gre. Val.

so. 3. d. 1. q. 1. p. 7.

nifest

nifest to sense^c or common reason, by which any Infidell or vnlearned person by his naturall prudence, may infallibly without other meanes know the Church, and such as by which all doubt is taken away about the question which is the Church^d. 3. *Inseparable* and at all times belonging to the Church^e.

c Greg. Val. lib. q. 1. p. 4. Euidens cenferi solet illud, quod ita sufficienter mouet hominis intellectum, vt in libera hominis potestate non sit

diffentire: estque vel per se notum vt principia: vel quia ex notis percipitur, vel quia sensu, &c. Suar. def. fid. Cath. cont. sect. Angl. l. 1. c. 8. Quia sensibus se exhibet, vt euidenter credibilem, &c. d Hof confess. c. 10. Notæ quibus omnis de ecclesia, penes quos sit dubitatio tolli potest: vt hijs notis à quibusuis agnosci possit ecclesia: ita sunt propriæ vt eas nequaquam vſurpare possint heretici. Stapl. Rel. c. 1 q. 4. ar. 5. pa. 114. Notæ debent ita conspicuæ esse, vt nec ab aduersarijs facile prætexi queant, nec vſlo modo controuerſæ aut dubiæ sunt. e Coster. enchir. loc de ecclesia, pag. 75.

Section 2. Concerning the notes of the Church, the Protestants teach as followeth.

First, the notes of the Church are of two sorts: some *essentiall*^f, which constitute and giue being to the church, and proue and demonstrate the same, as the cause or proper accident shewes the effect and subiect to which it appertaines. And by these markes beleeuers onely, and men skilfull know the Church^g.

f Whitak. de eccles. q. 5. c. 1. Beza l de notis eccl. to. 3. opusc. g Stapl. Rel. c. 1. q. 4. ar. 2. notab. 3. & 4. & ib. ar. 5. Ref 7. Ecclesia Christi à sapien. tibus cognoscitur per sanam doctrinam.

Secondly, besides the former notes, the Church hath externall and sensible actions and accidents^h, such as vnbeleeuers may behold, and take knowledge of. 1. Corin. 14. 24. And by the view thereof, as the first meanes, be brought to a confused knowledge of the Church, and from thence by further enquirie and labour, come to the distinct vnderstanding of the same.

h Iunius contra Bel. de eccl. c. 16 Quod internū, rei nota non est. Bannes 2. 2. q. 1. ar. 10. Si prædicationem possumus vbiq; sensibiliter agnoscere, poterimus etiā ecclesiam.

Thirdly, in many ages and states thereof, the true Church hath visible notes, which for that time being, are

Church in the daies of the good Fathers, wherein godli-
nesse and truth were arayed with these vestures : but as it
falleth out sometimes, that Theeues and Harlots weare
the apparell of true men and honest Matrones, and some
of the Souldiers who crucified Christ ware his vnseamed
coate; so the things which haue formerly beene ensignes
of verity, may in future times become the cloake of ini-
quitie.

Fourthly, the difference betweene our Aduersaries
and vs in this question, is; we both admit outward and
sensible markes of the Churchⁿ, and the Protestants ac-
knowledge, that the true Church hath sensible notes
whereby it may be knowne and distinguished; and also
that at some times common and separable accidents are
so conioyned with that which is essentiall, as that they
serue for tokens, (as hath beene declared.)

n Iunius.cont.
Bell. l. de ecclef.
c. 16.

But whereas they make externall accidents, to wit,
vniuersalitie, personall succession, names and titles, &c.
inseparable properties and markes infallible, we refuse
this, and in stead thereof place proprieties and actions,
flowing from the being of the Church.

Also, they require such notes of the Church, as im-
mediatly make people know the same, and leade naturall
men by sense and common reason to the true Church:
we such as notifie the Church immediatly by the do-
ctrine.

Saint Augustine against the Manichees, saith °; *A man
cannot know any thing by signes, vnlesse he vnderstand that
whose signes they be.* And indeed if the Church were gold
and siluer, or a bodily substance, then as Stapleton saith p;
*Like as a man besides his reason and inward forme, hath out-
ward shape and stature, whereby externally he is differenced
from*

o Aug. de vitil.
cred. c. 13.

p Stapl. Rel. c. 1.
q. 4. ar. 5. Refm. 7.

q Cyril. Alex. in
Ela. l. 1. c. 2. Sion
intelligibilis, su-
pra omne crea-
turam aspecta-
bile euolat, &c.
Mons intelli-
bilis, &c.
r Stapl. Antid.
euang. in Math.
ca. 5. vers. 14. Si-
cut Christus ut
pro vero filio
Dei agnosce-
tur, non nisi o-
culis fidei videri
potuit, sed ut
homo in terris
conuersatus, eā
ab impijs Iu-
dæis, quæ a
pijs cernebatur:
sic ecclesia ut
pro vera sponsa
& columna ve-
ritatis, ac matre
fidelium agnos-
catur, non nisi
oculis fidei vi-
detur, sed ut est
hominum col-
lecta congrega-
tio, per totum
orbem diffusa,
Christi nomen
profitentium,
eatenus non a
credentibus tan-
tum, sed & ab
incredulis &
impijs cernitur,
&c.

f Aug. sup. Psal. 125. Vbi impletum est quod significabatur, miraculum ablatum est.

from other creatures: so the Church by externall accidents might alwaies be knowne. But the same being of another nature, a body mysticall, and not naturall; like vnto a wise man or a good man, not like a naturall man: an obiect of our knowledge & enabled by faith to vnderstand: hence it followeth, that as we cannot know a wise man or good man, vntill we do in some measure conceiue what goodnesse and wisdom are: or supernaturall verity, but by the lustre of diuine truth; so by carnall tokens and accidents it is impossible to know the true Church, vntill we vnderstand the thing which maketh the same such, and haue effects and tokens emanant from the very forme thereof. And the perswasion which is produced by humane motiues, is not knowledge of faith, but opinion: And the meanes which cause no other assent or perswasion but this, are farre from being infallible markes and demonstratiue characters, such as our Aduersaries would haue their notes of the Church.

If they obiect against this which I haue deliuered, that euen as at the first planting of the Christian Church, God appointed certaine outward testimonies of truth; to wit, miracles & other visible gifts, &c. wherby ignorant persons before they came to vnderstand the doctrine might be certaine that those teachers had the truth; euen so in future ages, he hath for the helpe of the vnskilfull appointed visible testimonies, whereby people may bee brought to know the true Church without penetrating into the doctrine: Our answer is, that he hath appointed no such meanes, but hauing once sufficiently confirmed his diuine truth by miracles, and the Apostles teaching^f, he doth onely giue vs that truth contained in the Scrip-

ture,

ture, and the externall preaching and profession thereof by the ministerie of some part of the Church, to be the outward meanes of bringing men to faith and saluation.

A briefe Recapitulation of the former discourse.

First, something is required to the constitution or being of the true Church; to wit, the doctrine of faith, obedience, and the inuocation of Christ Iesus according to the truth reuealed by the Prophets and Apostles, in the primarie parts and articles thereof, Ephe. 2. 20. And this doctrine which giues being to the Church, is called a note of the Church by some of our Diuines^t, and by diuers Papists^u, because by the same the true Church is knowne and differenced by all those who are able to penetrate into the doctrine.

Secondly, something is required to the manifesting of the Church openly to others, that they may bee added thereunto and saued: for how can any one come to that which in no sort he knoweth?

Thirdly, to vnbeleeuers and vnskilfull persons, the true Church at the first, is manifested onely by a confused ostension: such as doth not declare the same vnto them as true, but onely as a societie professing a forme of Christian Religion, distinct from others, and offering to demonstrate to such as will heare it, the truth of saluation.

Fourthly, after one is in this sort brought to the church, then vpon the vse of meanes, by the cooperation of diuine grace, vnderstanding the truth professed by the Church, he beginneth to assent and beleue: and before any

^t Whitak. de eccl. q. 5. c. 1. & 3.
Bez. de not. eccl.
Daneus com. 2.
Tim. præfat.
^u Hol. confess. c. 10. & cont.
Brent l. 5. Sunt quidem hæc ecclesiæ signa.
Coster. enchir. l. de eccl. Notæ istæ sunt duplices: vna ab origine sumitur, &c.

any one can attaine the distinct notion of the Church as true, he must in some degree or other penetrate into the doctrine and faith thereof.

So the difference betweene the Papists and vs, concerning the generall doctrine of the notes of the Church is: *They require sensible markes, whereby without any penetration into doctrine, or consideration of the principles of faith, one may know by the view of outward signes, that such a societie is the true Church, even as in the Apostles age any unskilful person might by the miracles wrought by our Saviour and the Apostles, know in generall that they taught diuine truth. But the notes which we require, are the outward proposing of the doctrine, and exercising of the Religion it selfe in such a manner, that the people may take knowledge thereof and come vnto it; and then by euidence of the thing it selfe be conuicted in conscience that the same is diuine; and so beleeuing the same to know, that they which teach and professe it are the true Church.* As a man by a certaine obscure glimmering espieth a light a farre off, and so comming to the place where it is, beholds the light it selfe and those which beare it, and distinguisheth them from others.

Aug. in Ioh. tr.
35. Lumen &
alia demonstrat
& seipsum.
Stapl. Rel c. 4.
q. 3. ar. 2.
Perf. Aialu de.
Trad. p. 2. pa. 11.
Stapl. prompt.
Cath. p. 3. sub
hebdom. 4. pass.
Omnis lux, tam
seipsam demon-
strat quam alia,
&c.

Section 3. Concerning the Popish notes of the Church.

Touching the particular notes of the Church maintained by our Aduersaries, I affirm two things. 1. That the generall description of notes made by themselves, and formerly rehearsed by me, agreeth not vnto them. 2. They haue not indeede those notes which they challenge, and so eagerly contend for.

Propo-

Proposition 1. *The description of notes made by Papists, agreeth not to their notes.*

The Papists describing the notes of the Church in generall, teach that they must be eident, proper, and inseparable: But succession, vnitie, sanctity, and vniuersality, as themselves define them are not so; *ergo*, after their owne description they be no notes. I will proue the Assumption by each of the foure notes which I haue named, and which our Aduersaries make their chiefe notes.

1. *Succession, as it is defined by Papists, can be no note of the true Church.*

Succession is two fold: First, Personall; secondly, both of Persons and Faith. Personall succession alone is common, and the Greek Church is able to deriue it selfe from the Apostle Andrew^a: And notwithstanding personall succession, our Aduersaries deny the same to be a true Church. Also the Scripture teacheth, that Wolues and false Prophets may succede good Pastors. Act. 20. 29. And the Fathers say^b, *That as darknesse succeedeth light, sicknesse health, a tempest calmenesse, and falshood truth; so false Shepherds may occupie the seates and roomes of good: And Caiphas in our Sauours time sate in the roome of Aaron.* Whereupon Irenæus and Tertullian, commen-

^a Niceph Patri-
arch. Constanti-
nop. chronolog.
cited by Bellar.
de eccle 1 4 c. 8.
Stapl. princip.
doctrin 1. 13. c. 6.
Vide Horant.
loc. Cath. 1. 6.
c. 7.
^b Greg. Nazian
orat. in laud.
Athanasi.

ει μὴ οὕτω τὰς λέξεις διέδοχεν, οὐκ ὅσον ὑμῶν, καὶ φωτὶς σκοτὶς, καὶ ζῆλον γαλήνη, καὶ σωσιμὸς ἔκστασις.
pag. 100.

ding

c Iren. l. 4. c. 43.
& 44. Tertul.
de praescript. c.
32. & c. 37.
d Bellar. de ec-
cles. l. 4. c. 8.
Greg. Val. to. 3.
d. 1. q. 1 p. 7. §. 25
Stapl. Rel. c. 1.
q. 4. ar. 2. Suc-
cessio de qua
hic agitur, nec
locorum tan-
tum est, nec
personarum,
sed etiam veræ
atque sanæ do-
ctrinæ.
Hof. cont. Brent.
l. 5. pag. 233.
Gretl. def. Bellar.
de verbo Dei,

l. 4. c. 9. Horant loc. Cathol. li. 6. ca. 7. Non argumentamur à perpetua successione provinciarum, sed à doctrina quæ habita est, cum in ijs regionibus ea legitima successio vigeret, &c. e Bellarm. Stapleton. Greg. Valence. f Stapl. Rel. c. 1. q. 4. ar. 5. Notæ debent ita esse conspicuæ, ut nec ab aduersarijs facile prætexi queant, nec villo modo controuersæ aut dubiæ. g Bellar. de eccles. l. 4. c. 8. Argumentum à successione, &c. adferri præcipue ad probandum non esse ecclesiam, vbi non est hæc successio: ex quo tamen non colligitur, ibi necessario esse ecclesiam vbi est successio.

ding the succession when it was good, yet allow the same no further then it hath conioyned with it, *The gracious gift of veritie, and wholesome word of diuine truth*^c. And our Aduersaries are now come home to vs and acknowledge this^d.

Mixt succession, consisting both of faith and doctrine, can be no note of the true Church, because the principall part of it, namely doctrine, wherein consisteth the life of succession, is obscure and doubtfull (according to our aduersaries Tenet^e) and vulgar persons cannot iudge of it; also Heretickes and false Churches may challenge it^f. And Cárdinall Bellarmine perceiuing thus much, confesseth that the Argument taken from succession is vsed by them, not so much to proue the true Church, as by the defect thereof, to shew there is no true Church with them that want it^g.

2. Vnity, according to the Popish description thereof, is no note of the Church.

h Durand. 4. d.
24. q. 5. Propter
hoc stat vnitas
ecclesiæ, quod
omnia membra
sunt sub vno
capite.

Popish Vnitie stands principally heerein, that people imbrace the same faith and manner of worship with the high Priest of Rome^h; and submit their conscience and practise to his cathedrall determination. But this kind of vnity is deficient in one of the conditions belonging to the

the notes of the Church; namely, it is separable: First, it was vnknowne to the Apostolicall Church. Mat. 20. 25 Luke 22. 24. Gal. 2. 7. 9. Act. 8. 14.

Secondly, the Primitiue Church for the space of the first 300. yeares acknowledged it not, as these examples proue. First, Cyprian, Firmilianus, and all the African Bishops and Churches refuse the determination and the tradition of the Romane Popes, Cornelius and Stephenⁱ, and make them their companions and equals: *They stile the Pope their Colleague, their good Brother, their fellow Priest*^k, They rebuke him with much bitternesse^l: They taxe him for obtruding vnwritten verities^m, and for claiming superiority ouer themⁿ, and making himself the successor of Peter^o: and they affirme, that euery Bishop ouer his owne flocke is equall to him^p.

Secondly, all the Bishops of the East refuse the Popes determination in matter of ceremony, and challenge as much prerogatiue from the Apostle Iohn, as the Roman Bishops did from S. Peter^q. Æneas Syluius^r, a famous Papist, who was afterwards himselfe a Pope, affirmeth; that *before the Nicene Councell, small regard was had to the Romane Church*. This manner of vnitie therefore and subordination to the Pope, is no note of the church, because it is separable, and was not found in the Church for the first 300. yeares.

Episcopatus sui loco gloriatur & se successorem Petri gloriatur, &c. ^p Habet in ecclesiæ administratione voluntatis suæ liberum arbitrium vnusquisque præpositus, &c. Lib. de vnit. eccles. ^q Euseb. hist. l. 5. c. 23. Basil. epist. 8. ad Euseb. ^r Pius 2. epist. ad Martin. Mayer. Ep. 288. pa. 802. Quemadmodum factum videmus ante Concilium Nicenum, dum sibi quisque viuebat, & parvus respectus habebatur ad ecclesiam Romanam.

ⁱ Cypr. ep. 41. & 52. & 72. & 74. Firmil. ad Cypr. ep. 75. ^k Scripsimus ad Cornelium collegam nostrum. Te oportet vt bonum fratrem & vnanimem sacerdotem. ^l Cur tantum Stephani fratris obstinata durities. Bellarm. de Pontif. l. 4. c. 7. Vocat eum superbum, imperitum, & prauæ mentis. ^m Epist. 74. unde ista traditio, &c. ⁿ Cypr. ep. 72. & ep. 75. ^o Stephanus per successionem, cathedram Petri habere se prædicat.

3. Romish sanctity no note.

f Bellar. de eccl.
l. 4. c. 11.

t Stapl. Rel. c. 1.
q. 3. ar. 5.
Greg Val. to. 3.
d. 1. q. 1. p. 7.

Sanctity of the Church according to Bellarmine^f, stands in the holinesse of doctrine, which containeth nothing false and contrary to faith, and nothing vniust and repugnant to good manners; according to Stapleton and Gr. Valēce^t, the Church is called holy, because it professeth sanctitie, and imbraceth an holy religion, hauing in it some principall members, iust, and free from mortall sinne.

u Epiphanius &
Augustin. in A-
postolici.
x Tertull. l. cont.
Pŷch.
Chryl. imperf.
Math. hom. 49.
Vincent. Lyrin.
cont. hær. c. 16.

& 23. & 24. Theod. catalog. hæret in Nouat. Seuerus hist. l. 2. of Priscilian. Prorsus multa in eo, animi & corporis bona cerneret, vigilare multum, famem & sitim ferre poterat, habendi minime cupidus, vtendi parcissimus.

But here want two properties of their notes: 1. Sanctitie described in this manner, is not euident nor easie to be knowne, and before one can know it, hee must haue recourse to the doctrine: 2. It is not proper, either in regard of claime or possession, Heretickes and Schismatickes doe challenge the same^u, and in the outward exercise thereof (whereof vnlearned persons are onely able to iudge) they haue fundrie times excelled the Orthodoxe^x.

4. Popish vniuersalitie no note, &c.

y Alchazar. Iesuit
sup. Apoc. 20. 7.
Andrad. def. fid.
l. 2. pa. 185. Arij
viris tantopere serpsit, vt Hieronymo authore, tres tantum aut quatuor Episcopos, integram fidem seruasse fama fuerit.

Vniuersalitie and multitude are not proper to the true Church, but common to Heretickes: Our Aduersaries confesse, y^t that the Arrians in number exceeded y^e faithful.

And

And Bellarmine saith ^z, that the Church is vniuersall, though but one Prouince professe the true faith, if it consent with the former vniuersall Church. And this consent with the former vniuersall Church, is a thing vnevident * to common persons. The enquiry of it is a matter of skill and learning, and cannot bee performed without examining and comparing the doctrine and religion of former and present ages of the Church. And thus our Aduersaries euident and visible notes being looked into, proue vnevident and inuisible, and must in the end be resolved into the doctrine it selfe, as the Touchstone of the same.

^z Bellar. de eccl. l. 4. c. 7.

* Suar. def. fid. Cath. cont. sect. Angl. l. 1. c. 8. In se sunt obscura quæ potius credi debent, quam videri, & ideo inepte adferuntur, vt signa visibilis ecclesiæ.

Proposition 2. *Wherein is declared, that the notes assigned by the Papists, are not found in the Romish Church.*

Amongst all their notes our Aduersaries relie most vpon succession ^a, and if it be made euident that they want that, there is little regard to be had of the rest, and therefore for breuity I will deale with them about their note of succession onely.

^a Horant. loc. Cath. l. 6. c. 6. De ecclesiæ certo signo, & perpetua nota, &c. Stapl. princ. doct l. 1. c. 22. Sander. de visib. eccles. monarc. l. 8. c. 50

Succession not found in the Romane Church.

Touching Succession in generall, the Papists hold that only legitimate Succession is a note of the Church ^b. But the present Roman Church wanteth legitimate Succession.

^b Stapl. Rel. c. 1. q. 4 ar. 2. notab. 5. Non quauis, sed legitima & vera successio

est nota ecclesiæ. Ib. notab. 1. Successio de qua hic agitur, nec locorum tantum est, nec personarum, sed etiam veræ atque sanæ doctrinæ. Horant. loc. Cath. l. 6. c. 7. Non de quauis episcoporum successione hic tractamus, sed de legitima, &c.

I

First,

First, the Romane Church hath not succession of true doctrine, without which no other succession is legitimate: for the succession of true doctrine, according to the Fathers, beginneth in the Apostles, and so continueth by a perpetuall descent and propagation through euerie age, vntil the present times. Saint Paul saith, the Church is builded vpon the foundation of the Prophets and Apostles, Ephe. 2.20. therefore as euerie building is reduced to the foundation, so vlesse our Aduersaries will giue vs a Church builded vpon the Sand, they must in their succession lead vs to the Apostles.

c Tertul. de
præscript. c. 6.
d Ibid. c. 21 &
c. 37.

e Aug. de vit.
cred. c. 8. Seque-
re viam Catho-
licæ disciplinæ,
quæ ab ipso
Christo per A-
postolos ad nos
vique manauit,
& hinc ad po-
steros manatura
est.

f The number
and parts of ca-
nonicall Scrip-
ture. The old
translation to
be authentically
&c.

Tertullian maintaining a currant succession, such as we claime, saith^c; *Wee haue the Apostles of our Lord the Authors.* And againe^d, *We are vndoubtedly to hold that which the Churches receiued from the Apostles; the Apostles from Christ, and Christ from God.* And Augustine^e; *Follow thou the way of the Catholike discipline, which hath descended from Christ himselfe to vs by the Apostles: and from hence must descend to posteritie.* And if our Aduersaries would confirme their faith by such a succession, which laying the foundation in the Apostles, and then hauiing testimony in the first 300. yeares, did afterwards passe by the currant of future ages, the controuersie of Religion betweene vs were at an end: but they outfacing vs with the emptie title of Succession, and misalledging the testimonies of the worthy Fathers, who in their writings commend no other succession then that which the Protestants will freely assent vnto, doe in very deede deriue most of their doctrine from the puddle of their Schoolemen, & for many of their Articles haue no higher ascent then the Trident Councell^f: and for the rest, they cannot ascend aboue the 600. yeare.

Our

2. Our Aduersaries haue not legitimate personall succession.

Legitimate personall succession is, that the Successor come into the roome of his Predecessor by a lawfull vocation; and where the calling is vicious, there the succession is rotten. And though God in mercy preserve some remnants of truth and piety vnder a faulty calling: yet succession can challenge no priuiledge, *ratione sui*, simply, and in respect of it selfe, Ioh. 10. 1. &c. And the canons^h of the Church pronounce all ordinations false, which are made by mediation of money, fauour, intreatie, &c.

Now the holy Scriptures and Primitiue Fathers, require three things to a lawfull vocation: First, probation of the person for doctrine and manners, 1. Tim. 3. 10. Act. 6. 3. Secondly, free election of worthy persons, without respect to fauour, lucre, &c. 1. Tim. 5. 22. Act. 8. 20. Thirdly, Ordination, which standeth in the solemne commending the person elect by praier to God, and designing him to his function and charge, by imposition of the hands of such as are authorized by God and the Church hereunto. Act. 6. 6. 1. Tim. 5. 21. 2. Tim. 1. 9.

Our Aduersaries neglect the two former, being equally or more needfull then the latterⁱ, and stand altogether vpon their titularie ordination, censuring the Pastors of all other Churches as vnlawfull, because they want imposition of hands from them. Yea, those Protestant Bishoppes which were by imposition of hands ordained by themselves, and haue euer since successiuey ordained Bishoppes and Priestes, (as in

g Bernard. Qui male intrauit & non per Christum, quidni infideliter agat & contra Christum?

h Gratian. conf. q. 1. c. ordinat. & c. per principalem. Quolibet muliere interueniente falsa dijudicatur ordinatio.

Ordinationes quae interueniente precio, vel precibus, vel obsequio &c. sunt nonnulli. c. pueri ad sacros ordines. Plat. vit. Nich. 2. Nicholaus Pontifex legem tulit, vt quisquis non canonica electione in thronum Petri ascendit, is non apostolicus, sed apostaticus habeatur.

ⁱ Bellarm. Recog. Potest Presbyter dispensatione apostolica ordinare. pa. 89. Gloss. de consecr. d. 5. c. manus.

the Church of England) cannot obtaine their fauour, to be esteemed lawfull Pastors: and yet in the meane time they themſelues haue tranſgreſſed in all the parts of lawfull calling, and haue not feeling of their owne want, Math. 23. 24.

k Azor. inſtit. mor. p. 2. l. 4 c. 5. citat decretum Iulij 2. editum anno 1505. quo docet vitiouſam eſſe electionem Pontificis, quæ fuerit ſimonia- ca.

l Plat. in Sylu. 3. Sabellic. Aenead 9. l. 2. Mosino- leuerat apoſto- licæ ſedis per vim & dolum occupandæ.

m Baron. to. 11. anno 1033. n. 6. & 8. Heu ſedes apoſtolica, or- bis olim gloria, nunc (proh do- lor) efficeris of- ficina Simonis, terunt incudem mallei, nummi ſunt tartarei.

n Antonin. ſum. hiſt. p. 2. tit. 16. c. 1. n. 20. Hæc apoſtolica ſe- des, &c quot per ſimoniacæ hæreſis trapezi-

tas, repetitis malleis, crebriſque tuſſionibus ſubiacerit, &c.

o Ammian. Marcel. l. 27. §. 2. Ru- tin. hiſt. l. 2. c. 10. Sozomen. hiſt. l. 6. c. 23.

But now to apply theſe things to my purpoſe, there can be no lawfull ſucceſſion where there is a corrupt cal- ling^k, (as appeareth by that which is ſaid before:) but it is affirmed by our Aduerſaries, that many Romane Popes and Prelates haue occupied the Papall and Episcopall Sea by a corrupt calling. And this I declare as followeth.

Platina^l in the life of Sylueſter the third, ſaith; *The Papacy was in thoſe daies come to that paſſe, as that he which by bribery and ambition (not ſanctitie and learning) was able to doe moſt, he alone obtained the dignity; good men being either oppreſſed or reiected: which cuſtome would to God our times did not ſtill retaine.*

Baronius^m produceth one Glaber, complaining in this manner; *Alaſſe thou Apoſtolike Sea, which in the daies of old waſt the glory of the world, art now (O ſhame) become the ſhop and forge of Simon Magus: and hammers conti- nually are beating on thy Stithy to make bellish coine.* And the very ſame complaint is made by Pope Nicholas the ſecond, in Antonineⁿ, of the times before him.

And all Stories report, one age after another, that Ro- mane Popes aboue all the Biſhops in the world, entred corruptly into their ſeates. Some of them like Iulius Cæ- ſar, obtained their place by the ſword and blading, as Pope Damasus the firſt, at whoſe election 137. perſons were murdered in the very Church^o. Some came in by

forcerie and compact with the diuell, as Syluester the second P: others by bawderie and pandarisme^q: Some by subtiltie and playing the Foxe^r: and an innumerable company by bribery, ambition, and vnlawfull suit; in so much that Genebrard^f reporteth, how by the space of an hundred and fifty yeares, fiftie Popes together were Apostaticall. And as touching the inferior Clergie, scarce one of them possessed his place but by corrupt meanes. As Sigonius^t speaking of Germany, saith; There was scarce one who was not a Simoniacke or Concubinarie.

p Plat.in Sylu. 2.
Martin. Polonus
chron. an. 1007.
Nauclet. gen. 34
Antonin. sum.
hist. p. 2. tit. 16.
c. 1. §. 18. qui ci-
tat Ioh. de co-
lumna.
Fascic. temp. Fa-
ctus est Papa
auxilio diaboli,
cui homagium
fecit &c.

net.in Syluester. q Plat.in Iulio 1. E Lenonum & parasitorum numero, quidam in hunc ordi-
nem relati sunt. r Platina.in Bonif. 8. & alij: Intrauit vt vulpes, &c. Sabellic. Ænead. 9. l. 7. Pon-
tificatum verius furatus est, quam suffragio adeptus. f Genebr. chronol. l. 4. an. 901. pag. 553.
Theoderic. Niem. de schism. pop. l. 2. ca. 12. Scurræ & histriones episcopi facti. Sabellic. Ænead.
9. l. 2. Mos inoleuerat, apostolicæ sedis per vim, & dolum occupandæ. Picus Mirand. ep. ad Leon.
de reform. mor. tr. 4. Plerique olim Pontifices, per summum dedecus ad summum decus perue-
nerunt. t Sigon. de reg. Ital. l. 9.

Ioh. Stella. Ve-

*Argum. 2. Papall succession hath oftentimes beene inter-
rupted; and therefore the Romane Church wanteth
personall succession.*

I prooue the consequent in this manner: Succession *per saltum*^u, or leaping ouer mens heads, is not lawfull succession, as our Aduersaries maintaine against vs: For when we say that we succede the Apostles and Primi-
tiue Church, because we haue their faith and govern-
ment: they answer, that this succession is *per saltum*^x,
and therefore insufficient. And if succession interrup-
ted, and beginning againe were legitimate, then heresie
could not ouerthrow succession but onely for the time
present; and as soone as any Church formerly infected

u Siapl. Rel. c. 1.
q. 4. ar. 2. Solent
hæretici ab Ec-
clesia ad Chri-
stum & Aposto-
los, vt superio-
res prouocare,
sed per saltum
id faciunt.
Ib. ar. 2. vera ec-
clesia habet pa-
stores & episco-
pos, sibi inuicē
succedentes.
x Rhem. I. Tim
6. an. 3.

y Bellar. de eccl.
l. 4. c. 8. Omnes
ecclesie Patri
archales habue-
runt per longa
tempora, epis-
copos manife-
stos hereticos,
ac proinde in-
interrupta est suc-
cessio. Stapl.
Rel. c. 1. q. 1. ar. 2
Resp ad. 3.
z Greg. Val.
Bellarm. Azor.
Staplet. Tolet.
Bannes, & alij.
Zabarch de schis-
pag 555. Cum
præfens schisma
sit inueteratum,
per 30 annos &
ultra, censetur
heretis.
a Quapht. in
chron. c.
b Otho. Frising.
hist. l. 6. c. 31. &
33. Baron. to. 11
an. 1044 n. 2.
c Herman. con.
in chron. Leo
Ostiens. hist.
Cast. l. 11. c.
80 & c. 82.
d Siegebert chron.
an. 1045. Bene-
dictus qui Si-
moniacæ papatu inuaserat, cum esset rudis literarum, alterum ad vices ecclesiastici officij exe-
quendas tecum Papam Syluestrum, consecrari fecit, quod cum multis non placeret, tertius super-
inducitur Gregorius, qui solus vices duorum impleveret. Nauclet. Gen. 35. d Baron. an. 1033.
n. 6. Glaber. l. 4. c. 5. e Baron. to. 11. an. 1034. n. 3. f Plat. vit. Bened 9 Benno Card. vit. Greg 7.
Sigon. de reg. Ital. l. 8. Nauclet. Gen 35. & alij.

with heresie, began to be orthodoxall in faith, it should recouer personall succession againe : but our Aduersaries will not admit this y. Lastly, if heresie euert succession, then also Schisme doth the like ; for according to our Aduersaries^z, schisme and heresie are of like nature.

The Antecedent of the former Argument, is proued by the multitude of Schismes, which haue preuailed more in the Romane Church then in any other. Onuphrius^a reckoneth vp thirty famous schismes, whereof I will onely set downe two.

The first of these schismes happened in the yeare 1044. betweene Benedict the ninth, Syluester the third, and Gregorie the sixt: whereof Otho Frisingensis^b writeth as followeth; *About the same time a shamefull confusion of the Church happened in the citie of Rome: Three Vsurpers, whereof one was called Benedict, occupied that seate at one time: and to increase the heape of miserie, they diuided the patriarchall reuennues betweene them, one of them ha- uing his abode at Saint Peter: the other at Saint Marie the great; the third, which was Benedict, sitting in the Palace of Lateran. They all led a flagitious and filthy life^c, &c.*

Our Aduersaries reckon Benedict the ninth the lawful Pope^d, and yet themselues affirme, that he came to his seate by faction and bribery ; and also that he was a Lad of ten yeares old, and a leud and vicious beast. And Baronius saith, *He committed abominable villanies^e* : And that at the length he bartered the Papacie to Gregorie the sixt for 1500. pounds^f : And this Gregorie coming in

as aforesaid, is acknowledged by our Aduersaries the lawfull Pope, and the line of personall succession passeth from him; yet presently after he was deposed for Simony, and Clement the second is placed in his stead, and then the succession begins againe in this Clement g: Gregorie and Benedict are stil aliue, and at the deceasse of Clement, Benedict occupieth the papall seate again, and sits therein eight months ^h.

The second great schisme, began about the yeare 1378. and it continued according to Onuphrius & Genebrard fiftie yeares ⁱ, and as others say forty ^k. In the beginning of this schisme, there were two Popes, the one of Italie, the other French. Urban the sixt was the Italian Pope, and there succeeded him Boniface the ninth, Innocent the seuenth, and Gregorie the twelfth. The French Pope was Clement the sixt, who sate at Auennion in France, and he had all France, Spaine, and other great Countries following him. After his death succeeded Benedict the thirteenth, but at length certaine Cardinals in a Councell at Pisa, depose both the Italian Pope Gregorie the twelfth, and the French Benedict the thirteenth, and create Alexander the fifth Pope. Neuerthelesse, the two other Popes hold their places still, and thus there are at one time three Popes, Gregorie the twelfth, Benedict the thirteenth, Alexander the fifth. And when Alexander died, Iohn 23. succeeded him. And all this while our Aduersaries confesse ^l, that it was an hard matter (indeed lachrimabiliter afflixit. Bergo. supplem. chron. l. 14. an. 1378. 1 Bellar. de Pont. 4 c. 14. Nec poterat facile dijudicari, quis eorum verus & legitimus Pontifex esset, cum non deessent singulis doctissimi patroni. Anton. sum. hist. p. 3. tit. 22. c. 2. Emil de gest. Franc. l. 9. cum vtraque causa haberet quod sequeretur, preclara ingenia sanctosq; viros miraculo insignes, iudicio inter se dissentientes, alios ab Urbano, alios a Clemente steterisse. Gerl. de sign. ruin. eccles. fig. 1. Ad tantam ambiguitate ecclesia deuenit, quod ignorat ad quam partem vera sedes Rom. erat, nisi Deus fors aliquid reuelasset. Azor. inst. mor. p. 2. l. 5. c. 14. Dubij & incerti Pontifices erant. Gr. Val. to. 3. d. 1. q. 1. p. 7. §. 38.

g Baron. to 11. an. 1045. & ann. 1c 46. & ann. 1047.

h Leo Ostiens. chron. Cassin. l. 2 c. 82.

i Genebrard. chron. an. 1378.

Onuph. chron. Rom Pontif.

k Concil. Later. sess. 6. or. Simon. Beg. episc. Modru. per 40 ferme annos.

P Emil. de gest. Franc. l. 9. Schisma Pontificu, totu prope terraru orbem concussit. Antonin. hist.

p. 3. tit. 22 c. 2. Palmer. chron. Platin. & alij.

Stapl. princ. doct. l. 13. c. 15. Theoderic. Niem. de schism. pap. l. 3. c. 20. ad extirpationem lugubris duritiei; schismatis, quod christianu populum diris & horredis calamitatibus,

tanto tempore

4 c. 14. Nec poterat facile dijudicari, quis eorum verus & legitimus Pontifex esset, cum non deessent singulis doctissimi patroni. Anton. sum. hist. p. 3. tit. 22. c. 2. Emil de gest. Franc. l. 9. cum vtraque causa haberet quod sequeretur, preclara ingenia sanctosq; viros miraculo insignes, iudicio inter se dissentientes, alios ab Urbano, alios a Clemente steterisse. Gerl. de sign. ruin. eccles. fig. 1. Ad tantam ambiguitate ecclesia deuenit, quod ignorat ad quam partem vera sedes Rom. erat, nisi Deus fors aliquid reuelasset. Azor. inst. mor. p. 2. l. 5. c. 14. Dubij & incerti Pontifices erant. Gr. Val. to. 3. d. 1. q. 1. p. 7. §. 38.

impossible) to know which of all these was the lawfull Pope. But at length in the Councell of Constance all the three Popes are deposed, and Martin the fift is created anew, being immediat Successor to no precedent Pope.

Paragr. 7. *A place of Thomas, concerning the Popes authority in the Edition or making of a new Creede.*

T. W. Maister white is not ashamed to affirme, that wee take all authoritie from the Scripture, and giue it to the Church: and finallie, the Churches authoritie to the Pope.

Answ. It can be no shame for D. White to charge you with your owne Tenet: but it is cowardise and double dealing in you to dissemble the same.

The three imputations obiected are iustly laid to your charge.

First, you take all authority (*quoad nos*) from the Scripture^m, teaching that it is not the ground or pillar of truthⁿ, nor properly and of it selfe any cause or meanes of beleefe or charitie^o, and God doth not immediatly speake by it^p, neither is the holy Ghost ioyned with the writing of the Scripture^q; the Church is not subiect to the Scripture^r: and put case any person liuing out of the communion of the Romane Church, do reade or studie the same, it is not the word of God to them, or of greater

m Stapl. prom-
ptuar. Cath. par.
3. feria. 5. caput
ieiunij, pag. 10.
Prædicatio ver-
bi, non est orga-
num aut instru-
mentum fidei.
n Coel. repl. cōt.
Bulling. c. 2.
Can. loc. l. 1. c. 8.
Canil. catec. c. 3.

§. 13. Bellarm. de Concil. l. 2. c. 12. Stapl. doct. princip. l. 9. c. 1. & 2. & Rel. c. 4. q. 2. pag 471. Non Scripturam Apostolus sed Ecclesiam vocauit Columnam & firmamentum fidei, &c. o Stapl. ib. q. 1. ar. 1. Non est per se, & proprie medium ad credendum. — Non est obiectum fidei formale, aut aliqua pars eius. Id. promp. cath. p. 3. feria 3. post caput ieiunij, pa 10. Bos. de sig. l. 16. c. 10. Siue fidem spectes, siue charitatē, non ad libros sed ad ecclesiā confugiendum. p Stapl. rel. c. 4. q. 1. ar. 3. p 445. & ib. q 5. ad. 6. q Stapl. def. Ecc. auth. l. 1. c. 11. n. 5. r Stapl. rel. c. 4. q. 1. ar. 1. pa 431.

autho-

authority then *Æsops fables*^f.

Secondly, the Papists giue all authoritie to the present Romane Church^t: they make the same the onely external ground and pillar of truth^u, the sole Iudge of Controuersies^x, the principle or first ground and foundation, from whence the Scripture in regard of men, receiueth all authoritie^y.

Thirdly, they giue the Churches authoritie to the Pope, and no Papist in these daies can or will deny this; for besides the positieue speeches of their greatest Doctors^z, the same assertion followeth vpon the maine principles of their doctrine; which are, That the Pope is the prime subiect of Ecclesiasticall authority, and that the whole authoritie of all the body and the members thereof, is deriued by, and from him^a; and the promise of the perpetuall assistance of the holy Ghost, infallible iudgement, supreme authority, and other priuiledges are intailed vpon his tribunall^b.

T. W. Maister whites words are; Thomas saith^c, The making of a new Creed belongeth to the Pope, as all other things doe which concerne the whole Church. But Thomas Aquinas his words are: Noua editio Symboli, &c. A new edition of a Creede; He meaneth by way of unfolding, explication, and explicite declaring of the Faith, alreadie reuealed in Scripture or Tradition. This diabolicall

quedam, quibus præ cunctis fides habenda. At SCRIPTURA NON REFERTUR INTER EIVSMODI PRINCIPIA, sed per Ecclesiam quasi per principium quoddam probatur.

^z Greg. Val. to. 3. d. 1. q. 1. p. 1. pag. 30. Ecclesiæ nomine intelligimus eius caput Rom. Pontificem. Baanes. 2. 2. q. 1. ar. 10. Animaduertendum est cum Caietano, &c. quod apud D. Thomam pro eodem omnino reputatur authoritas Ecclesiæ vniuersalis, & authoritas Concilij, & authoritas summi Pontificis. Gretf. def. Bellar. de verb. Dei, l. 3. c. 10. pag. 1450. Canus loc. l. 6. c. 8. in principio. ^a Gr. Val. to. 3. d. 1. q. 1. p. 7. Bellar. de eccles. l. 3. c. 5. Est summum caput quoad influxum exteriorum doctrinæ fidei & sacramentorum. Gratian. d. 19. c. Ita Dominus. Azor. instit. mor p. 2 l. 5. c. 15. DEFINITIO FIDEI RESOLVITUR IN AVTHORITATEM PAPAE. ^b Bellar. de Pontif. l. 4. c. 3. & Recog. de Pontif. pa. 19. ^c Tho. Aq. 2. 2. q. 1. ar. 10.

^f Hermannus defended by Hosius cōt Brēt l. 3. Quæ pie dicta esse scis. ^t Bellar. de Sacram. l. 2. c. 25. Omnium dogmatum firmitas pendet ab author. præsentis ecclesiæ. ^u Stapl. Rel. c. 5. q. 1. ar. 2. ad. 1. & 4. & q. 2. ar. 4. ^y pag. 513. Gretf. def. Bellar. de verbo Dei, tr. de agnosc. Script. Canon. ^u Stapl. Rel. c. 4. q. 2. ad. 5. ^x Gretf. def. Bellar. de verbo Dei l. 3. c. 16.

^y Pigh. contra Ratisb. l. 3. A qua vniuersa nobis pender Scripturarum authoritas. ^z Bosius de sig. l. 16 c. 10. Scimus articulos esse veluti principia

deprauation, and vncharitable impudence of our Minister, &c.

Answ. In this obiection two things are to be considered: First, the forme of speech; Thomas saith, *The making of a new Creed*: whereas his words are, *The edition of a new Creed*. Secondly, the matter it selfe, how farre our Aduersaries extend the Popes authority, in making or putting forth a new Creede.

Touching the first, the same forme of speech which D. White vseth in relating Thomas his doctrine about this present Controuersie, is frequent in learned Papists themselues. Viguerius^d abridging this very place of Thomas, saith; *Potestas condendi Symbolum, &c. The authority of making a Creed, belongeth to the high Bishop of Rome.* And Gabriel Biel^e; *Ex his patet, quod Ecclesia vel Papa, ordinando aut faciendo nouum Symbolum, &c. That the Church or Pope by ordaining or making a new Creed, &c.* And the same is found in Gerson^f, Bannes^g, &c. And therefore our Aduersarie hath small reason to flye vpon the D^r. with his leud termes of diabolicall, &c.

d Viguer. instit.
Theol. de virtut.
fid. c. 10. ver. 13.
e Gabr. 3. d. 25.
q. vnic. dub. 3.
f Gerl. de potest.
eccles. lect. 11.
Hic solus Sym-
bolum conde-
re. Refert ex
alijs.
g Bannes 2. 2.
q. 1. ar. 10. p. 44.
(pro eodem acci-
pit) edere sym-
bolum & or-
dinare.

Arboreus The-
osoph. l. 5. c. 10.
h Ioh. Arbor.
theosoph. l. 5.
c. 10. Abbas di-
cit, Papam posse

nouum fidei ar-
ticulum condere.

i Stapl. Relect.
c. 5. q. 1. ar. 2.

Cajetan. 1. 2. q. 1. ar. 10. Bannes, Pefantius, Gr. Valenc. & alij, ib. Azor. instit. mor. p. 2. l. 5. c. 4.

k Pius 4. bul. iuram. de profess. fidei, Iniunctum nobis. Azor. instit. mor. p. 2. l. 7. c. 2. Onuphr. vita
Pij 4. This Creed is rehearsed in the Preface of Bishop Iuels works, Edition last.

Secondly, as touching the matter it selfe; some learned Papists haue expressely maintained, that the Pope may create a new Article of faith^h: and although our moderne Papists verbally professeⁱ, that the Pope hath no further authority of making a Creede, but onely by way of explication, yet their practise is contrary.

First, the Pope^k, *de facto*, hath framed a new Creede, containing a number of Articles, wherof none are found in the holy Scripture, or were formerly contained in the ancient Creeds.

Secondly, our Aduersaries yeeld their Pope authoritie to deriue matters of Faith out of Scripture* and ancient Creeds, without arguments or premises taken from the same, by a like art, as if an Alchymist should pretend to extract Gold out of a pibble-stone, wherein is no Gold.

For example, whatsoever the Catholike Church, that is, the Pope and Councel definitiue, is true; but the Pope and Prelats in the second Synod of Nice¹, and of Constance^m, &c. definitiue decreed: that y^e worship of Images and the Lords Supper in one kind, were the faith of the Scripture and the Primitiue Church. The Church therefore in decreeing these Articles, and pronouncing Anathema to such as should refuse them, did make no new Articles or Creede, but onely by way of explication and extraction, deriued the same from Scripture and Antiquitie; like as if one should forme darknesse out of light.

Thirdly, our learned Aduersaries teachⁿ, that the holy Ghost reuealeth sundry things more, then those which be contained in the written or traditionary word, to the Pope and Romane Church. I intreate this clamorous Popish Priest to giue a reason, why the Pope may not out of those reuelations frame and compose a new Creede?

ment vnder both kinds, &c. and although in the Primitiue Church, yet we decree, that it shall be receiued by Lay people in one kind onely. Sur. to. 3. Concil. Iouer. epit. Concil. Licet in primitiua ecclesia. n. Arbor. Theophyl. l. 5. c. 11. Per verbum Dei non solum debemus intelligere quod in Euangelio conscriptum est, sed & id omne quod postea suggerente Spiritu sancto, ab Apostolis & Patribus orthodoxis traditum est. Stapl. promptuar. Cath. p. 1. Dom. Pentecost. Christus in spiritu nos hodie docet, sicut olim Apostolos, &c. Lindan Panopl. l. 3. c. 2. Stapl. Rel. c. 4. q. 1. ar. 1. ad 4. Spiritus sanctus suggerit docendo Ecclesiam sensum doctrinae Christi & verborum eius, DOCET AVTEM ET IPSE MVLTQ PLVRA. Nec omnes partes docendi impleuit Christus, sed adhuc docet in Ecclesia Spiritus sanctus: nec à solo Dei verbo, sed à voce loquentis Ecclesiae pendet fides. Bo. de sig. l. 16. c. 10. Spiritus in mente Ecclesiae insculpsit quicquid in codicibus est relatum, ac multo plura.

* Bosio de sig. l. 3. c. 4. Nihil reuera credi ab ecclesia quod non sit implicate saltem in scripturis sacris: quae iubent ut traditiones etiam teneamus.

1 Concil. Nice. 2

God created man after his owne image, &c. as we haue heard, so we haue seen. From these texts, and other as fit, THE

NICENE DADS, by way of explication, deriue the veneration of images. m. Conc. Const. sess. 13. can. 4.

Although Iesus Christ at his last Supper did ordaine and minister to his disciples this venerable Sacrament

And

• Gratian. d. 19.
c. in Canonicis.
Turrecre. lum.
de eccl. p. 1. c. 9.
Caietan. de pri-
mat. c. 14.
Concil. Basil.
resp. synodal. de
Author. Concil.
general. pa. 143.
& 145. Surius.

And as famous Doctors^o among the Papists, as euer their Church had any, haue not long since maintained, that the Popes decretall Epistles are of equall authoritie with Canonickall Scripture: and what shall hinder but that a new Creede may be composed of the matter of such decretals, as well as to be extracted from the Scripture and auncient Creeds?

Paragr. 8. Doctor Stapleton about the Popes authority.

* Stapl præf. ad
princip. doctri-
nal.

T. W. Maister white chargeth D. Stapleton * with saying; That the foundation of our Religion, is placed vpon the authority of the Popes teaching, &c. But Stapleton hath no such saying, &c. And it is meereley forged by our calumnious Minister, thereby to suggest that we make the Pope the foundation of our faith, which we ascribe to Christ Iesus onely, and that we beare the ignorant in hand, the Pope, to be another God, &c. D. Stapleton onely meaneth, that the Pope is a secundarie foundation in regard of doctrine, not essentiall and primitiue.

a Stapl. Rel. c. 3.
q. 1. ar 1. concl. 3.
Personam Petri
intelligit. Et
prompt. Cath.
in fest. Petri &
Pauli.
Iansen. harm.
Euang. c. 66.
Maldon. com. Math. 16. Victoria Relect. 2. de potest. eccles. sect. 2. Caietan. Bellarm. Suares, Greg.
Val. Bannes, Azor. Gretser. &c. Canus loc. 1. 6. c. 8. in principio.

Ans^w. 1. I finde not in the 68. page, whither you referre vs, this testimony of Dr. Stapleton alledged by my Brother. But touching the matter in substance, both Stapleton and all other Pontificians doe at this present make the Pope the foundation of the Church, expounding our Sauours words, Math. 16. Vpon this Rocke, that is, vpon the person of Peter, and his Successor the Pope, I will build my Church^a: and whosoeuer is the foun-

dation

dation of the Church, is the foundation of Religion. Ecclesiasticall authoritie (the prime subiect whereof is the Pope) is the basis and foundation of all Orthodoxe religion: saith Stapleton in his Preface to his doctrinall principles. And Cardinall Bellarmine^b applies the words of Isai, Chap. 28. Behold I lay in Sion for a foundation, &c. to the Pope.

b Bellar. de Pontif. Ro. in præf. Stapl. doctrin. princip. epist. dedic. Petre & fundamento ecclesiæ. Ibid. epist. dedic. Hæc autoritas qua omnis fides nritur. Suar. cont. sect. Angl. l. 1. ca. 10. & 11. & 13. c. 10.

Obiect. Maister White endeouureth to make the world beleue, that D. Stapleton and his Colleagues make the Pope a Primitiue and essentiall foundation.

Answ. 1. Stapleton calleth the Pope *Primum fundamentum*^c, a *primarie or principall foundation*: And Bellarmine teacheth^d: *That the whole frame of the visible Church doth so leane vpon him, that if he be taken away, the same falleth*: and he is *summum caput*^e, the supreme head of the Militant Church, in regard of influence of the doctrine of faith and Sacraments.

c Stapl. prompt. Cath. par. 2. in fest. apost. Petri & Pauli. Primum & fundamentale quoddam in suo genere, quale Christus est in alio genere, &c. Caput & fundamentum ecclesiæ ministeriale, mediante Christi

Bosius saith^f; *He hath the same kingdome with Christ, and sitteth for euer in the visible Church vpon the Throne of David.* And he is as truly a visible King and Monarch of the Church, as Christ is inuisible.

sto & per participationem. pa. 137. Stapl. Rel. c. 3. q. 1. ar. 1. pa. 304.

Secondly, whereas the Papist quarrelleth Doctor White, for charging his sect with making the Pope another God: we obiect no more then we find in their owne writings.

Cardinall Iacobasius^g saith, *The Pope is esteemed a corporall God in the world.* Blondus^h, *All the Princes of the earth honour and worship the Pope as a great God.* Steuchusⁱ, *Great Constantine yeelded him diuine honour.* A-

d Bellarm. de Pontif. Præfat. e Bellar. de ecclesia, l. 3. c. 5. Gratian. d. 19. c. Ita Dominus.

Stapl. doctr. princip. l. 6. ca. 1. f Bos. de sig. l. 16. c. 1. Idem ambobus regnum, &c. faciens iustitiam, vna cum Christo, &c. g Dominic. Iacob. de Concil. pa. 663. edit. Rom. 1538. Dicitur corporalis in orbe Deus. h Blond l. 3. instaurat. Romæ omnes Principes orbis terrarum, Pontificem vñ Deum summum honorant & colunt. i De Donat. Const. pa. 141.

uentine,

k Auentin. annal.
Boior. l. 7.

l Extra Ioh. 22.

Cum inter.

m Gerson. post

tract. de vnit. ec-

cles. addit. 4. n. 4.

Castand de offic

boni viri. Pon-

tificem Roma-

rum quem Pa-

pam dicimus,

tantum non

Deum faciunt,

ei usque autho-

ritatem, non

modo super

ecclesiam, sed

supra ipsam

Scriptura diuina

effert, &c.

n Lat. Concil.

sub Leon. 10.

fest. 10. orat.

Steph. Archie-

piscopi.

o Paul. Emil. de

gest. Franc. l. 7.

Fazel. hist. Sicil.

l. 8. c. 4.

* Fazel. lib. Bar-

tholomæus, Pa-

ctensis episcop.

Siculorum, &c.

p Baron. annal.

tom. 11.

* AEneas Sylu.

de gest. Concil

Basil. l. 1. Panor-

mitanus archie-

pisc. Papam ec-

clesiæ Domini

alleuerant.

q Iren. l. 2. c. 12.

uentine^k, *Romane Popes affect domination and diuinitie, and to be feared more then God.* The glosse of the Canon law^l, *calleth the Pope, our Lord God:* and Gerson^m; *In imitation of Lucifer they will be adored and worshipped as Gods, neither doe they thinke themselves subiect to any, but are as the sonnes of Belial which haue cast off the yoke, not enduring whatsoeuer they doe, that any should aske them why they doe so.*

An Archbishopⁿ preaching on a time to the Pope, said; *All power is giuen you both in heauen and in earth.* The Ambassadors of Panormum^o in Sicilie, kneeling before Pope Martin, *Cry vnto him three times together, Thou which takest away the sinnes of the world, haue mercie vpon vs.* And a certaine Bishop of the same countrey, supplicates to Pope Nicholas the third, in these tearmes, *Miserere mei fili Dauid**. *Oh sonne of Dauid haue mercie on me.*

And Cardinall Baronius^p reporteth, that Pope Hildebrand being a Carpenters sonne, and playing when he was a childe in the place where his Father wrought, he did by chance frame of the chips and parings of wood which fell from his fathers worke, the characters and letters, by which coupled together, was expressed the saying of Dauid, Psal. 72. *He shall beare rule from Sea to Sea, and from the riuer vnto the ends of the earth.*

I see no cause then why this Popish Priest should take it in snuffe, to haue his Doctors charged with making the Pope a demy-God, or primitiue foundation*, &c. Or why in his conclusion he should vent vnciuill speeches, saying: Thus the further we dog M. White in his allegations, &c. seeing himselfe like Æsops dogge^q, catcheth

onely

onely at shadowes, and in his barking makes no difference betweene a true man and a theefe, 2. Sam, 16.9.

Paragr. 9. *Saint Cyprian, concerning Appeales.*

Pontificians labour to credite the Popes supremacie by appeales^r, saying; *That he as supream Ecclesiasticall Iudge ouer the whole world, had authoritie in the Primitiue Church, to entertaine and call before him the suites and controuersies of all other Churches, and to heare and determine the same in his consistorie as the highest tribunall, from which there lay no appeale, no not to the generall Councell^r.*

The Protestants disproue this assertion and claime^t by sundry testimonies; among the which one is taken out of Cyprian, which the Popish Priest quarrelleth in this Section.

T.W. *First, Cyprian condemned the Nouatian Hereticks, because of the circumstance and manner of their fact, and not for the thing it selfe, to wit, because they sayled to Rome with merchandise of lies, and endeuoured to breake the vnitie of the Church; and because they appealed without iust cause, and after conuiction.*

Ans^r. Cyprian^p both condemneth the accidents and manner, and also the very act of appeale in it selfe, for thus he writeth; *It is iust that each mans fault be heard and iudged where the same is committed, and where the accusers and witnesses be present.* This speech condemnes appeales to forreine places, in what fashion soeuer. Then he affirmeth, *That euery Bishop within his owne iurisdiction, hath a certaine portion of the Lords flocke, committed vnto his*

r Linda. Panopl.
l. 4. c. 89. Quo
Romani Ponti-
ficis præ alijs
ecclesiarum epi-
scopis, principa-
tus eluceat, ex
ipsa episcoporum
omnium ad ip-
sum appella-
tione, &c.
Bellar. de Pon-
tif. l. 2. c. 21.
Siluest. sum.
verb. Appellatio.
& alij summis-
se v. Appellatio.
f Turrecrem.
sum. de eccles.
l. 3. c. 47. & 48.
& 49.
Iacob. de con-
cil. l. 10. ar. 1.
t Bishop Iuel.
challenge, ar. 4.
pag. 197.
u Cyp. ep. 55.
or l. 1. ep. 3.
Vide Gregor m.
epist. l. 11. ep. 56.
cum nouel. lu-
stinian. 123. Si
quis, &c.

pro-

t Cypr. orat. ad
Concil. Carthag.
de hæret. baptis.
Neque quisquā
nostrū episcopū
se esse episcopo-
rum constituit, aut ty-
ranico terrore ad
obsequendi ne-
cessitatem, col-
legas suos adi-
git, quando ha-
beat omnis epi-
scopus pro li-
centia libertatis
& potestatis suę
arbitrium pro-
prium, tanquam
iudicari ab alio
non possit, quā
nec ipse alterū
iudicare. Sed
expectemus v-
niuersi iudiciū
Domini nostri
Iesu Christi, qui
solus & vnus ha-
bet potestatem,
& præponendi
nos in ecclesiæ
sue gubernati-
one, & de actu
nostro iudi-
candi.

* Concil. Ephe-

sin. I. edit. Peltan. to. 3. ca. 20. & Append. 2. ca. 2. & 4. & 11. u Tertul. de præscript. c. 36. Percurre
ecclesias Apostolicas, apud quas, ipsæ adhuc cathedræ apostolorum, suis locis præfidentur, &c.

x Cyprian. de vnit. eccles. Zabarel. de schism. pag. 561. B. Petrus non sic administravit, vt occu-
paret aliorum potestatem; immo tanquam vnus ex Apostolis accepit partem administrationis.

whole.

proper care and iudgement, whereof he must yeeld account to God. Hence it followeth, that the Romane Bishop hath nothing to doe with other mens flockes, and that he cannot be a Iudge of their causes, for whose well or euill doing he is to render no account. Reade another testimony of Cyprian, placed in the margent^t.

But this notwithstanding the Popish Priest vrgeth two things out of Cyprian, materiall, as he pretendeth, both to confirme the matter of appeales, and also the supremacy of the Pope.

T.W. *If those Heretickes censured by the Bishops of Africa appealed to Rome, that so they might euade their present punishment, this argueth, that appeales were then in vse.*

Ans. Preposterous dealing of Hereticks, is no Argument to proue a right. For in the like manner Nestorius^{*} at the Ephesine Councell, appealed to the Emperor, and to another Councell, yet there was no right for such appeales.

T. W. *Cyprian calleth Rome the Chaire of Peter, and principall Church, from whence priestly vnity ariseth: And saith, the Romanes were they vnto whom vntruth could haue no access.*

Ans. First, *The Chaire of Peter^u*, had no greater iurisdiction then the other Apostles, as Cyprian himselfe affirmeth^x, saying; *The rest of the Apostles were the same with Peter, endued with equall fellowship of honour and power.* Secondly, Rome is called *Peters Chaire*, because it was in those daies *doctrina salutaris cathedra*, the seate of

wholesome faith and doctrine y, receiued from Peter and other Apostles. But this prerogative was common to other Churches.

Neither doth the name of *principall Church* argue Monarchie and papall Supremacie: for principall is spoken of many things, which are equall and of the same kind*: the heart and head are principall members of the bodie: Tygris and Euphrates are principall riuers; Iames, Cephas, and Iohn, are chiefe or principall Apostles, 2. Cor. 11. 5. And a Church may be called principall for sundry reasons, whereof Popish supremacie is none. The Romane was a principall Church, in regard it was planted or watered by Paul and Peter z, principall Apostles: in respect of worthy Bishops and Pastors, who liued in the same vntill Cyprians age: in regard of many eminent spirituall graces abounding in it: and lastly, because of the celebrie of the Citie where it was, being the seate of the Empire.

And priestly vnitie arose from the Romane Church, neither onely, nor as from a Monarch ouer other Churches: but first by way of example, in that it was a president of vnitie to others: secondly, by meanes of doctrine and exhortation, whereby it perswaded neighbour and fellow Churches to vnitie. Lastly, whereas Cyprian affirmeth, that vntruth or *perfidiousnesse can haue no acceffe to the Romanes*: (which words some Papists^a haue produced in prooffe, that the Romane Church cannot erre:

I answer, 1. That he speaketh of vntruth in matter of fact, and not of faith: and therefore the place is impertinent, because our Aduersaries^b confesse, the Romane Church may therein erre. Secondly, Cyprians words are not assertiue and positiue, simply importing, that vn-

K

truth

y Aug. ep. 116.
Chryl. sup. Ioh.
11. 85. Cathedra
Christi, eius e-
nim doctrinam
acceperunt.
Aug. sup. Plal. r.
Cathedra pesti-
lentiae, pernicio-
sa doctrina.
* Liuius lib. 4. de
bel. Maced. Duæ
legiones, dua-
bus principalib⁹
portis, signa
efferre iussit.

z Iren. l. 3. c. 3.
Epiphani. her. 27

a Sande. de visib.
mona. l. 72. p. 58.
Hof. confess.
Petroc. c. 28.
Greg. Martir.
præf. discouery.
Ioh. Driedo de
eccles. dog. l. 4.
c. 3. p. 3. pa. 234.
b Bellar. de Pont.
l. 4. c. 7. & l. 4. c. 2.
Æneas Silu. in
epist. de mor.
Germ.
Turrecremat.
Toirensis, & alij

truth could haue no accesse to the Romanes : for then why doth he so carefully premonish and informe them, that they might not erre? but he vttereth a charitable opinion he had of them, and rehearseth their praises, thereby exciting them to performe their dutie, and to satisfie the good conceit which he and others had of them : but the world is changed with the Romans since those daies, as it is with many other Churches.

T. W. *When Maister White sheweth me in this Epistle of Cyprian, these words obiected : The unitie of Bishops is broken, when men runne from their owne Bishops to the Bishop of Rome : I will publikely declaime him, The cunningest Optician, or rather Magitian, that the whole ministry of England affordeth.*

c Aug. de nat. & grat. c. 22. Præuaricatorum legis diu. lux deserit veritatis, qua desertus vtrique fit cæcus.
d Aug. de gen. ad lit. 1. c. 5. Dum res cognoscitur, non esse de vocabulis litigandum.
e Antonin. sum. hist. tit. 23. c. 2. Viderunt mulieres cattum, qui habebat grossos oculos & flam-

Ans. It is said of some, that they cannot see wood for trees; and the holy Ghost affirmeth of others, that they haue eyes and seenot, Isaiah 6. 10. Ioh. 9. 3. 9. 2. Theff. 2. 10 ^c. The thing and matter from whence these words are inferred, is found in Cyprian; and therefore the shewing thereof in bare letters ^d is not materiall. And touching your liuerie of *Optician, Magitian, &c.* surely vnlesse you be of the *kindred of that Cat*, whereof your Antonine speaketh in his *Storie* ^e, I see no reason why you should not passe from one matter to another, without leauing a stinke behind you. But howsoeuer, perusing your Stories of the Romane Cleargie, we obserue sundry Popes, Priests, and Monkes, to haue beene notorious Magitians ^f: but to finde one such in the English

mantes: Non comparuit, foeda post se relinquens vestigia. f Syluest. 2. chron. Mart. Polani. Platina, & alij. Hildebrand. See Benno Card. Antonin. hist. p. 2. tit. 16. c. 7. §. 4. Palumbus, &c. erat Nigromanticus & in maleficijs potens. Will. Malmesbur. de gest. Reg. Anglor. Palumbus, suburbanus Presbyter, erat is Necromanticis artibus instructus, &c. Magicas figuras excitare, demones territare, & ad quodlibet officium impellere.

mini-

ministerie, I thinke it will not bee easie for you, though your education be in a *nursery of tales**, and your self haue Cats or Lamia her eies.

* Papir. Masson. de episc. Vib. in Ioh. 21. Nihil cupidius audiebat quam rumores, &c. Tacit. vit. Agrip.

Paragr. 10. *Maister White challenged for abusing the Rhemists, concerning the authoritie of the Church.*

T.W. *Our fraudulent Doctor laboureth much to induce his credulous Readers to beleene, that we hold, that the church can at her pleasure make that Scripture which is not, and vnmake that which once is Scripture.*

Ans. You are a traueiler, and comming out of the Ile of Candie, Tit. 1. 12. cannot proceede in your intended voyage of defacing your Aduersarie, vnlesse falshood be your foundation.

Doctor White laboureth neither much nor little, to induce his Reader to beleene that you teach, the Church can at her pleasure make or vnmake Scripture: but his words are 8; *The Papists haue a principle among them, that the Scriptures receiue all their authoritie from the Church,* meaning thereby, they are not knowne to be true, neither are Christians bound to receiue them without the attestation of the Church.

g Digress. 19.

At this you quarrell, saying:

T.W. *He curtaileth their sentence, concealing such their words as do limit the Churches authority therein. And wherein they doe acknowledge an infallible truth of the Scripture, before any approbation of the Church.*

Ans. The question was onely concerning the external authority of the Scriptures, and not about their se-

cret and intrinsecal verity, and therefore my Brother was to produce so much as concerned this question, and not the rest, being impertinent vnto the matter in hand.

T. W. *The Rhemists onely say, that the truth of the Scriptures cannot be made knowne vnto vs, without the attestation of the Church, and this is all which Maister White can collect from this testimonie, which we willingly grant.*

Ans^r. You do not onely teach that the Scriptures must be made knowne vnto vs, by the attestation of the Church, (which being rightly expounded we freely acknowledge:) but you affirme^h, that people are not bound either at the first* to receiue the^e as diuine, or afterwards to reuerence and beleeue them as the word of God, but for the attestation of the Church.

The Prophets themselues (saith Stapletonⁱ) being now taken away, we are not to beleeue their prophetes left vnto vs in writing to be of God, vnesse the Church doe confirme it.

Where first of all by the Church, you vnderstand the present Romane Church^k.

Secondly, by attestation of the Church, you meane that the same, as an immediate diuine witnes^l, by it owne testimony, without any prooffe taken from the Scriptures themselues or primitiue Church, imparteth and conferreth externall authority to the Scripture, and makes the same Canonically in respect of men.

For example: euen as the two Gospels of Mark & Luke, although they were endited by diuine inspiration, and thereupon in themselues were alwaies diuine, *in actu primo*, 2. Tim. 3. 16. yet they became not Canonically, and

^h Bellar. de Sacram. l. 2. c. 25. Totam fidem Christianam, & omnium dogmatum firmitas, pendet ab autoritate presentis ecclesie.

* Espenc. com. 2. Tim. 3. Greminum materium prima fuit schola sacrarum literarum.

ⁱ Stapl. def. Eccl. auth. cont. Whittaker. l. 1. c. 14. § 12.

^k Bellar. de Sacram. l. 2. c. 25.

^l Gresl. def. Bellar. de verb. Dei, tract. de agnosc. Script. Can. Testificatio ecclesie est immediate a Christo.

Stapl. dupl. l. 1. c. 9. § 13. Deus per ecclesiam loquens, non aliter loquitur quam si immediate per visiones, aut somnia, aut quouis alio supernaturali modo nobis loqueretur. Stapl. prompt. Cath. p. 2. in die Ascens. Princip. doctrin. l. 8. c. 8. & 10.

of sacred authority, *in actu secundo*, vntill the Apostles had approued and giuen testimony vnto them^m: The same kind of authorisingⁿ and attestation concerning all the Scriptures, doe the Papists giue to thei. present Pope and Romane Church.

And yet further then this, you also hold that the Church, to wit, the Romane Pope, affirming and teaching that God is one in essence, and three in person, and that Christ is God and man, or any other article of faith, is simply to bee beleueed, for himselfe, and not because he demonstrates these Articles from the holy Scripture^o.

And euen as the faithfull in the daies of the Apostles, beleueed the doctrine they preached and wrote, for their owne authoritie meerly, and as they were the witnesses of Christ; euen so God hath made *the Pope an authentical witnesse of diuine truth* P, whom all persons must beleue, because of his owne word. And euen as the Romanes and other Churches beleueed Paul, teaching them, that Christ maketh intercession at the right hand of God, and whatsoeuer is not of faith is sinne, &c. although he produced no former Scripture to confirme the same: euen so the faithfull in our daies, must with the same assurance of faith, beleue the Pope and Trent Councell, teaching, Purgatorie, transubstantiation, adoration of Images, or any other such like doctrine. And thus your Churches attestation in pretext of words, importeth no danger but in reality, is like a Snake in a faire medow, and as insensible poison in a potion, a most pernicious doctrine: the summe whereof is; that with the same assurance of faith, one beleueth the Creation of the world, and Resurrection of the dead, because of the authority of the Scriptures;

m Euseb. hist. 1.2.c.15.
Hieron. catal. script. in Marco. n Stapl. def. auth. eccles. contra Whitak. l.1.c.4. Apostolorum successores, eandem testificandi potestatem habere, Scriptura docet.
Gret def. Bellar. de verbo Dei, l.3.c.2. Quernadmodum si quis viuente Paulo, &c.
o Stapl Rel. c.4. q.1. ar.1. Neque ecclesie propter verbum Dei creditur, &c.
lb. Ecclesie Dei absolute & simpliciter non sub conditione credimus. Stapl. prompt. Cath. p.2. in die Ascensionis, pag.60. & p.1. Dom.6. post Pascha.
p Tom.4 Concil. Surij. Papæ auctoritas Petro non minor.
Horant. loc. Cathol. l.2.c.7. Talis est persuasio ecclesie quæ rationes non requirit, &c.

even so with like assurance for the testimony of the Pope, and second Nicene Councell, hee is to beleeue the adoration of Images, or any other matter the Pope shall define, if it be neuer so absurd and wicked.

Paragr. II. Touching Cardinall Cusanus.

¶ Cusan, epist. 2
& 3. & 7.

T. W. Doctor white in his thirteenth Digression, alledgeth Cardinall Cusanus, affirming ¶, that the sence of the Scripture is changeable, admitting diuers and contrarie expositions, according to the Churches iudgement.

But the Cardinall speaketh not this concerning principall and fundamentall points of Religion, but onely of such materials and actions, as according to the different commaundement of God and the Church, are at some times good and meritorious, (as Abraham to slay his sonne) and sometimes wicked and demeritorious, (as when the King of Edom did sacrifice his son, 2. Kin. 3. 27.) and the Popish Priest maketh instance in wedlocke, and generation of children in the prime ages of the world, and chastitie and single life in the latter ages thereof: And so his meaning is, that the Church at diuers times, deliuereth contrarie expositions of holy Scripture in those places onely, wherein the matter it selfe is variable.

Ans^w. Cusanus his words and meaning are more euident, then that they can be smoothed with this glosse, any more then a potsherd couered ouer with Siluer drosse, be changed into good plate.

First, the occasion of his speech is; to confute the Bohemi-

hemians^a, who held that the Eucharist was to bee ministred in both kinds, because Christ our Lord administred in this manner, and commaunded, saying; *Drinke ye all of this.* Cusanus answereth, *It is a foolish Argument to reason from the example of Christ and the Primitiue Church, for the Scriptures are fitted to the time, and diuersly understood; so that one time according to the current rite (of the Church) they are expounded one way, and when that rite of the Church changeth, then their sence is changed.* As if he should say; It was the sence of the Scripture, that people should communicate in both kinds, so long as the church vsed to doe so: but now that the Church which is directed by the infallible inspiration of God^c, hath changed this manner of communion from both kinds to one, the meaning of the Scripture is changed, & people must follow the practise and commandement of the Church, and thinke the same to be the meaning of the Scripture.

Secondly, the Cardinall giueth instance^d, not in things mutable by circumstance, but hee nameth the precepts and counsels of the Gospell, the rites of sacrifices and Sacraments, the degrees of wedlocke, &c.

Thirdly, in these and the like matters hee giues the
gelici, quam aliquando; tamen hic sensus nunc in usu currens, ad regimen ecclesiæ, inspiratus, uti temporis congruus, ut salutis via debet acceptari, sicut de baptismi forma Apostolorum tempore, ubi in Christi nomine, & alio sequenti, ubi in Trinitatis nomine, &c. c Christus occulta inspiratione, quæ singulis temporibus congruunt, &c. suggerit. Dicetis forsan, præcepta Christi quomodo mutabuntur auctoritate ecclesiæ, ut sint tunc obligatoria quando ecclesiæ placuerit? Dico nulla esse Christi præcepta, quam per ecclesiam pro talibus acceptata, &c. Et non est hæc mutatio, tanquam a minori auctoritate, quam Christi præcipientis dependens, quoniam Ecclesia quæ est corpus Christi, & eius Spiritu vegetatur, non aliud agit quam Christus vult.
d Scripturam siue præceptum, siue consilium contineat. Scripturam in verbis præceptiuis &c. Ep. 2. pag. 835. Iudicamus Deum per præcepta aliquando data, non aliud præcipere velle, quam quod ecclesiæ, iuxta temporis conditiones, rationabile iudicauerit verbo vel opere.

e Etiam si hodie
alia fuerit in-
terpretatio ec-
clesiæ, eiusdem
præcepti Euan-
gelici quam ali-
quando: tamen
hic sensus nunc
in vñ, ad regi-
men ecclesiæ
inspiratus, vt
tempori con-
gruus, debet
acceptari.

* Potestas non
minor in eccle-
sia quàm in
Christo.

f Epist. 7. Nec
mirum si praxis
ecclesiæ vno
tempore inter-
pretatur Scrip-
turam vno mo-
do, & alio tem-
pore alio mo-
do: intellectus
enim currit
cum praxi. In-
tellectus, enim
qui cum praxi
concurrit, est
spiritus viuifi-
cans.

g Iesuit. Colon.

con. Monhem.

Censur. Colon. pag. 117.

præfat. ad lector.

Quæ ob facilem ipsius in varias sententiarum formas flexum, recte nalo fuit

assimilata cereo.

k Gretl. def. Bellar. de verbo Dei, l. 4. c. 4.

l Bellar. de verbo Dei, l. 4. c. 4. Et-

iam si Scriptura dicat, libros Prophetarū & Apostolorum esse diuinos, tamen non certo credam,

nisi prius credidero, Scripturam quæ hoc dicit esse diuinam. Nam in Alchorano Mahumeti pas-

sim legimus, ipsum Alchoranum de cælo à Deo missum, & tamen non ei credimus. Gretlar.

ibid. def. l. 4. c. 4.

Church authoritie, to exchange the manner of Christs doing, and to expound his precepts in other sence then the primitiue Church did^e.

Fourthly, he rendreth these reasons of his assertion, 1. The Church is diuinely inspired, and Christ concurrerth with the same in all her precepts and expositions. 2. There is no lesse power in the Church then in Christ*. 3. The Church is superior, and ouer the letter of the Scripture. 4. The right vnderstanding of Scripture goeth with the practise^f.

And many other great Papists in substance of doctrine affirme the same. The Iesuites of Colen said g; *The scriptures are a nose of Waxe.* And Pighius^h, *They are a leaders rule and nose of Waxe.* And Mulhusinus a moderne Iesu-iteⁱ; *The Scriptures for the more part are hard, obscure, and ambiguous, like a nose of waxe and Lesbian rule, which may by wicked persons be drawne this way or that way.* And how reuerently the Iesuites esteeme of the Scriptures, let Gretlars speech testifie^k, saying; *Do you think there would haue beene more Heresies and Sects, if there had beene no Scripture at all? Sure I rather think there would haue beene fewer.* And when Bellarmine and Gretlar say^l; *That a man is not to beleue the Scriptures to be diuine, because the Scripture it selfe saith so: more then one is to beleue the Alchoran to be of God; because in sundry places thereof wee reade, that it was sent from heauen by God.* Can we be

h Pigh. controuerf. Ratisb. loc. 3. & Hierarch. l. 1. c. 2. Canil. op. catech. pag. 44.

i Mulhusin. de fide, disp. 2. pag. 21. Colloq. Wormat. Lindan. Panopl.

præfat. ad lector. Quæ ob facilem ipsius in varias sententiarum formas flexum, recte nalo fuit

assimilata cereo. k Gretl. def. Bellar. de verbo Dei, l. 4. c. 4.

l Bellar. de verbo Dei, l. 4. c. 4. Et-

iam si Scriptura dicat, libros Prophetarū & Apostolorum esse diuinos, tamen non certo credam,

nisi prius credidero, Scripturam quæ hoc dicit esse diuinam. Nam in Alchorano Mahumeti pas-

sim legimus, ipsum Alchoranum de cælo à Deo missum, & tamen non ei credimus. Gretlar.

ibid. def. l. 4. c. 4.

per-

perswaded, that these men in their hearts giue any reuerence to the Scripture? Surely Balaam the false Prophet beleueed God, when he spake to him by his Asse, Num. 22. 27. 34. And shall not Christians beleue him when hee speaketh by the Scripture^m? And hath God set impressions of his Maiestie and truth in all his creatures, so that not onely the heauens shew forth his handy workes, Psal. 19. 1. but the very Ant manifests his diuine power? Prou. 6. 6. ⁿ And is there nothing in the sacred Scripture being the liuely word of God, Hebr. 4. 12. and the immediate worke of the holy Ghost, 2. Tim. 3. 16. wherein a Christian man liuing out of the Romane Beehiue, can know or discern the same to be of God, and by often reading and meditation thereof, espy more veritie and diuine force in it, then in the Turkish Alchoran?

^m Aug. ep. 3. Ad cor loquitur in doctorum at- que doctorum. 1. Cor. 9. 8. Gal. 4. 3. 1. Tim. 5. 28. n Basil. ep. 168. Ambro. Hexam. l. 6. c. 4. Aug. de gen. ad lit. l. 3. c. 14. Plin. l. 11. c. 30.

The Papist in the conclusion of this Paragraph, speaketh of a ring, &c. but I suppose that the names of all godly persons which will euer beleue this doctrine of Bellarmine and Cusanus, may be stamped in a lesse compasse then a ring: and the spur-blinde Disciples of the Seminarie Doctors, which despising the cleare light of truth, embrace this buzzardly stuffe, deserue more iustly to wander in the circle and labyrinth of their owne follie. 2. Theff. 2. 10. *then Ethelbert ^o and eightene persons besides, who (as William Malmesburie the Monke reporteth) daunced by the space of a whole yeare, not ceasing night or day, because they had disquieted one Sir Robert a Priest, while hee was saying Masse, in the honor of S. Magnes.*

^o Guil. Malmesbur. de gest. reg. Anglor. l. 2. Ego Ethelbertus peccator, &c.

Paragr. 2. *Concerning the glosse of the Canon law, dist. 40. Cap. Non Nos: about the Popes deedes.*

In

In the beginning of this Section the Popish Priest taxeth Maister White for implacable hatred against the Roman Church and Pope: but the matter which indeed offendeth him, is the discouery of the enormous wickednesse of his holy-seeming Father, made by M. White out of the Records and Stories of Papists.

And concerning this matter, let these things following be considered.

* Papir. Masson. de episc. Vrb. l. 6 in Paul. 3. Quod si Pontifices nolunt turpia aut nefaria de se narrari, nihil eiusmodi faciant; aut cum fecerint, non putent ea ipsa ita late-re, vt & sciri, & posteris narrari nequeant. p Sander. de schism. Britan. Parsons Philopater. Bosius de sig. eccles. l. 9. c. 3. & l. 12. c. 3. & c. 20. Stapl. prompt. Cath. in fest. Simon. & Iud. pag. 215. Lecta est in tribunali

First, the crimes and enormous deedes, obiected by Protestants against the Popes and other Romists, are found in the publike Stories and Monuments of our Adversaries themselves*: whereas on the contrarie they distaine the worthiest and most eminent persons of our state and Church, with horrible blasphemies and loude lyes, testified by no credible author or witnesse, but forged and suggested by themselves P.

Secondly, the Papists themselves giue occasion why we publish the vicious abominations of their holy Fathers, whilst partly by intollerable venditation of sanctity, they endeouour to make the ignorant beleue, that their thornes and thistles bring forth figges and grapes; and partly by calumnious reports, and the aggravating of personall actions in some of our Religion, to the iniury and abuse of the whole Church, they extort from vs a true report of their Churches wickednesse: *And speaking what they lust, they doe according to the law of like, heare what they lust not* 9.

Londinensi scedula per quendam verbi ministrum, iudici regio, sed per errorem porrecta, &c. in qua quidem mulieri narrabat, quam ardentem in illam, dum concionaretur exarserit, quam libenter oculos ad eius formam adiecerit, quam illa venusta & altera Helena visa fuerit, & id genus amores suos tali persona, loco, & spiritu dignos, multis verbis predicabat atque ad libidinem prouocabat, &c. q Lingua abusus supili, iniquus audit, qui volens dixit male. Plutarch l. de cap. ex hist. vtil. ex Sophocle.

T.W.

T. W. I charge you M. white with much foule demeanour: first, because you cite that which is taken out of the glosse of Gratian, as if it were the Canon law, the same being of incomparable lesse authoritie: secondly, because that which is spoken of the Pope when the fact is doubtfull, in which case the glosse requires no more in the behalfe of the Pope, then which euery Christian in charitie is to performe to a common person; namely, to abstaine temerarious censure, and to interpret doubtfull actions in the better part: you apply to actions wherein both the fact and the right are manifest.

Ans. First, it is a veniall offence, to call the glosse which deliueres the sence and meaning of the law, and by your selues is printed with the text^r, and whereby many weightie cases, both in matter of conscience and of strife are decided^f and authorised^t, by the name of the Canon law^u. No small part of the Christian world was lately gouerned by the text and glosses of the Canon law, and do you now cast them to the Moales and to the Batts? Esa. 2. 20. A Foxe when he is hunted forsakes the wood, but yet comes backe againe thither, and makes it his chiefe harbor, &c.

Secondly, concerning the matter of the testimonie it selfe, your new glosse salueth not the old. Gratians text hath these words^x: *We may not doubt the Pope to be holy, whom the height of so great dignitie doth extoll; in whom if meritorious deedes be wanting of his owne, yet those are sufficient which are imparted vnto him from the predecessor of his See*: According whereunto Pope Gregorie the seuenth in his Dictates^y, affirmer, that the Roman Pon-

r Possuin. Appar. v. Gloss. iuris Canon.

f Iac Graph. de ci. aur. and other Casuists commonly resolve their decisions into the Glosse.

Gabr. 4. d. 16.

q. 3. not. 6.

t Bellar. Recog. de Pontif. p. 23.

citeth the Glosse of the decretals for his famous distinction of

direct and indirect, in the question of the

Popes temporal iurisdiction

u Scot. 4. d. 17.

q. 1.

x D. 40. c. Non

nos. Extr. Ioh.

22. c. sanct. Rom gloss.

y Baron. annal. to. 11. an. 1075. n. 33. Ger. p. 1 de potest. eccl. lect. 10. Absq; mendacio Papa nequissimus dici potest sanctissimus. Theoderic. Niem. de schism. pop. l. 2. ca. 9 & ca. 32. Papa non potest peccare simoniace, dicebant curiales.

tifex

z Quid si de ip-
so constet, quod
adulterium cō-
misit aut homi-
cidium?

Turrecrem. sup.
decret. par. i. d.
40. dictio Quis
raritatem notat,
non impossibi-
litem.

* Decretal. 4.
tit. 19. de diuort.
c. 8. Gaudemus,
nec ulli vnquam
licuit in simul
plures vxores
habere, nisi cui
diuina reuelati-
one concessum:
per quam sicut
Iacob à men-
dacio, Israelitæ
à furto, & Sam-

pson ab homicidio, sic & Patriarchæ, & alij viri iusti &c. * Gret. de potest. eccles. l. 12. Adulatio
negat Papam simoniam posse committere. Theoderic. Niem. de schism. Papar. lib. 2. cap. 9. &
cap. 32. Papa non potest peccare simoniace dicebant Curiales.

*tifex canonically elected, is undoubtedly sanctified by the me-
rits of blessed Peter.* Iohn Teutonicus in his glosse, ex-
poundeth this assertion of Gratian, and desiring to main-
taine the sanctity and honour of the *purpled priest*: first,
requires men to iudge charitably of the Popes deeds, and
to presume the same holy so long as the case is doubtfull,
(and heere indeed is your point) but then he proceedeth
and solueth the doubt proposed, (which was, *what if it
be manifest concerning the Pope, that he hath committed a-
dulterie or homicide*?) saying, *The Popes deeds are excused
euē as the homicide of Sampson, the theft of the Hebrewes,
and the Adulterie of Iacob*: That is, they are excused by a
speciall priuiledge or dispensation: and that this is his
meaning, appeareth by the reference he maketh to a text
in the *Decretalles**, where it is affirmed, touching Samp-
son, Iacob, and the Israelites, that they were allowed by
diuine reuelation to perpetrate the things they did, and
from hence I reason: The glosse affirmeth, that the Popes
deeds are so excused, as the adulterie of Iacob, the mur-
der of Sampson, and the theft of the Israelites were ex-
cused.

But according to the *Canon Law*, all these were excu-
sed by an indulgence and priuiledge, granted by diuine
reuelation*, and not onely by the iudgement of charity,
as this Popish Priest pretendeth.

a Bellarm. de
Pontif. l. 4. c. 7.

Paragr. 13. *Concerning the Popes authority, wherein the
Popish Priest pretendeth Bellarmine^a to be corrup-
ted.*

The

The moderne Papists teach, that the Romane Pope cannot erre iudicially in his publike decrees of Faith, & generall precepts of manners ^b. But many of the former Papists ^c denied this, and placed infallibility of iudgment not in the Pope, but in the generall Councell.

They also which hold the former opinion, differ; for although they say in generall that the Pope cannot erre in his publike decrees, yet some of them doe so explicate their assertion, that in very deed they yeeld the Pope no more then what is common to other Bishops and Pastors; for they say the Pope cannot erre, when he obserueth the order of the Primitiue Church, vseth such needfull and holy meanes as God hath appointed for finding out of the truth ^d: and they further teach, that God doth not assist Popes as he did Canonickall Writers ^e, but worketh immediatly, or by the lawfull vse of the ordinary meanes.

But the moderne Iesuites ^f reiect this opinion, saying; *That the Pope is immediatly assisted by diuine grace, and that he cannot erre, whether he vse meanes and diligence in searching out the truth or not* ^g. And this is now the common opinion, and must needs take place, because as Bellarmine obserueth: if conditions were required to perfect

^b Bellarm. ib. l. 4. c. 2. Stapleton. Gress. Greg. Val. Bosius, &c. ^c Gerson. Alain. Adrian. Tho. Walden. Turrecremat. Alph. Castro. Conc. Constan. Concil. Basil. See Canus loc. theol. l. 6. c. 1. Bellar. de Pontif. l. 4. c. 2. Adrian 4. de sac. confirm. ar. 3. ad. 2. pa. 55. Si per ecclesiam Rom. intelligatur caput eius, puta Pontifex, certum est quod possit errare, etiam in iis quæ tangunt fidem, hæresin per suã d. terminationem, aut decretalem asserendo: plures enim fuerunt Pont. R. c.

hæretici. Arbor. Theosoph. l. 4. c. 32. Papa in fide errare potest, vt dicit Innocentius nominis huius quartus Potif. ca. 1. de sum. Trin. & tota mihi aberrare via videtur, qui aliter sentit, &c. ^d Vi-guer. instit. theol. de fid. c. 10. v. 13. Summus Pontifex vt priuata persona errare potest, non tamen vt est summus Pontifex, &c. Operatur autem vt summus Pontifex, quando obseruat ritum, in Concilijs Apostolorum, & sanctorum Patrum definitionibus obseruari solitum. ^e Canus loc. l. 5. c. 5. Non existimandus est summus Pontifex eam habere facultatem quæ in Apostolis: sed adhibere, &c. Bannes 2. 2. q. 1. ar. 10. Carb. introd. theol. l. 5. c. 7. ^f Azor. p. 2. instit. mor. l. 5. c. 5. Si absque Concilio vlllo, & diligentia rem fidei, aut morum, definiat, Spiritum sanctum sibi peculiariter assistentem habet. Stapl. Rel. c. 4. q. 3. ar. 3. concl. 5. & ib. q. 1. ar. 1. pag. 432. Docet ipsam fidem ex vnctione diuina. Lorin. com. Act. 15. v. 7. ^g Bellar. de Pontif. l. 4. c. 2. Greg. Val. to. 3. d. 1. q. 1. p. 1. § 40. Azor. ib. c. 5. & 7. & 14. Quod si nutu suo statuat, &c. Stapleton, supra.

and.

and make lawfull the Popes definitions, besides his owne externall act of decreeing the same, the faithfull should stand doubtfull, whether he had obserued these conditions or not, and so their faith would be wauering.

And yet againe being past this shelve, our Aduersaries are perplexed, and more doubts occurre.

First, they cannot deny but that the Pope may priuately erre^h, and many of them acknowledge, that he may secretly in his owne iudgement be an Heretickeⁱ, euen at that time when he publikely sententiates the veritie of Faith for the whole Church: But it is improbable, that he which is ignorant of the truth, and a secret enemy thereof, will publikely decree the same, and binde himselfe and the whole Church to the professing of that, which himselfe in secret doth not beleue. Here our learned masters seeke refuge from Balaams asse, and from Caiphas^k; But yet Bellarmine^l confesseth, that this is something violent, and scarce futing with the sweet motion of diuine prouidence.

Secondly, the Pope is often an vnlettered Idiot^m, or a Canonist, and no Diuine: from whence now proceedeth his infallibility of iudgement in matters of Theologie? Either he borroweth the knowledge of that truth

h Azor. p. 2. l. 5.
c. 5. Greg. Val.
Gresl. Bannes.
Bos. de sig. l. 18.
c. 6. Caietan. de
authorit. Pap. &
Concil. ca. 9.
i Canus loc. l. 6.
c. 8. Bannes 2. 2.
q. 1. ar. 10. pa. 63.
Quæ admodum
Caiphas prophetauit, nesciens quid diceret, cum esset Pontifex illius anni: ita summus Pontifex hæreticus, quando fungitur officio Pontificis, poterit definire veritatem, contra propriam sententiam ex instinctu Spiritus sancti: immo summus Pontifex hæreticus intelliget id quod definit, esse contrarium propriæ sententiæ, & nihilominus definiet illud ordinante Spiritu sancto, qui, assistit officio summi Pontificatus. Bos. de sig. l. 2. c. 11. & l. 18 c. 6. Stapl. Antid. Euang. sup. Ioh. 11. vers. 51. k Bannes supra. Bosius de sig. l. 16 c. 9. Loqui potest per hominis adumbrati simulachrum, &c. per Asinam, quod cum Balaam fecit, &c. Stapl. prompt. Cath. p. 3. feria 5. post Dom. pass. pag. 220. l Bellar. ibid. Violentum erit, & non secundum morem prouidentia Dei, suauiter disponentis omnia. T. W. P. p. 146. m Alph. Castro cont. hæret. l. 4 c. 4. Cum constet plures eorum adeo illiteratos esse, ut grammaticam penitus ignorent. Platina in Iul. 1. Adeo plerique literarum ignari sunt, ut vix sciant nomen suum Latine exprimere. Antonin. sum. hist. p. 3. tit. 22. c. 6. Iohannes 23 vir fuit, in temporalibus magnus, in spiritualibus nullus, atque omnino ineptus. Sigebert. chron. an. 1045. Benedictus, &c. cum esset rudis literarum. Theoderic. Niem. de schism. pop. l. 2. c. 13. Papir. Mass. de episc. Vrb. l. 6 in Bonif. 9. Scribere, canere que vix scientem, &c.,

which

which he defineth from other men, and then they rather define then he: or he receiveth by reuelation a present abilitie: and then the Church is gouerned by new reuelations, which the great Cardinall Bellarmineⁿ and many other of his side in words, altogether deny.

Thirdly, our Aduersaries acknowledge, that the premises from whence the Pope concludeth and deriueth his sententiall conclusion of faith, may bee doubtfull or onely probable; and that he may erre in his premises and discourse, and yet the conclusion shall be true, yea propheticall, the spirit of Christ assisting him onely therein, and not in the premises °.

Now Maister White handling this question of the Popes infallible iudgement, affirmeth; First, in generall: That the Papists themselues refuse the Popes iudgement, and this assertion is true concerning many of them: (as I haue shewed before) and the Popes single iudgement was neuer holden infallible, without a generall Council concurring with him, vntill our daies.

Secondly, Doctor White affirmeth of Bellarmine that he saith, concerning Cyprians withstanding of Pope Stephen: that after the Popes definition it was free to thinke otherwise. Heere the Popish Priest denieth not, but that these words are found in Bellarmine: but he excepteth, saying; that other words are found in the same Author, whereby it appeareth, that by definition he meaneth not sententiall definitiō, but only a cōmandement of y^e Pope.

duo distinguenda sunt: vnum est intentio conclusioque decreti: alterum quasi ratio & causa a Pontifice, reddita eius rei quam constituerit. Atque in conclusione Pontifices summi errare nequeunt, si fidei quæstionem ex apostolico tribunali decernant. Sin vero Pontificum rationes, necessariæ non sunt, ne dicam aptæ, probabiles, idoneæ, in hijs nihil est immorandum, &c. Non est operæ precium, rationes ad viuum refecare, &c. Stapl. princip. doct. l. 8. c. 14. & c. 15. In medijs ipsiis & argumentis hallucinari & aberrare poterit.

n Bellar. de verb
Dei, l. 4. c. 9.
Can. loc. l. 2. c. 7.
Stapl. Rel. c. 4.
q. 2. pag. 467.
Bannes 2. 2. q. 1.
ar. 10.
o Stapl. lib. Ec-
clesia in singulis
medijs non ha-
bet infallibilem
& peculiarem
Spiritus sancti
directionem,
sed potest in illis
probabili in-
terdum, &c.
Notab. 4. Do-
ctrina eius in
medijs discursi-
ua, in conclu-
sione est diuina
& prophetica:
est infallibilis
in ipsa doctrina,
in forma & ra-
tione docendi
non ita.
Ad 4: Infallibi-
litas docentis
ecclesiæ poni-
tur in conclusi-
one tantum, &c.
Canus loc theol
l. 6. c. 8. In Pon-
tificijs decretis

Ans.

p Gretf. def. Bel-
lar. de verb. Dei,
l. 3. c. 6. Verbum
statuentes, de-
cretum synodale
importat.

q Euseb. hist. l. 7
c. 2.

r Bellar. de Pon-
tif. l. 4. c. 7.

s Aug. de bapt.
l. 2. c. 18. In qua
tamen, si alij ad-
huc de ista que-
stione, salua pa-
ce sentirent, do-
nec vniuersali
Concilio, vnum
aliquid eliqua-
tum, &c.

t See Augustine
ep. 162.

u Bellar. de Pont
l. 4. c. 7.

x Cusan. exercit
l. 6. Obedientia
irrationalis,
est consummata
obedientia &
perfectissima,

scilicet quando obeditur, sine inquisitione rationis: sicut IUMENTVM obedit Domino suo.
Climacus de discr. grad. 26. Farius Iesuit. de mortif. c. 3. Bonauent. vit. Francisc. c. 6. pa. 93. ap. Sur.
Cæca obedientia, vt quis sit sicut corpus exanime. quod requiescit vbi quis reposuerit, sine motu.

Ans. 1. Gretsar the Iesuite^p affirmeth, that Pope Cor-
nelius made a decree and sententiall definition against
Cyprian and the Africans, and confirmeth the same by
a testimonie of Eusebius^q, translated by Rufine.

Secondly, Bellarmine^r adding vnto his speech (*vt
Augustinus loquitur, as Augustine speaketh*) must be vn-
derstood and interpreted out of Saint Augustine, who
affirmeth^s, that Cyprian and his Colleagues might as yet
lawfully think otherwise then Cornelius did, and retaine
their owne iudgement in the matter of rebaptising, vn-
till the point were determined by a generall Councell.
Whereby it plainly appeareth, that Saint Augustine^t
makes a generall Councell publike iudge of Controuer-
sies in the Church, and not the Roman Pope.

Thirdly, it is certaine that Cyprian reputed not the
Pope to be his Ordinary, neither regarded his definition,
either imperative or sententiall, but because of his inter-
medling and saucie behaviour, *Called him proud, vnlear-
ned, of a blinde and of a wicked minde*^u. And therefore
whereas you explicate Cyprians iudgment by your own
practise, saying; *Catholikes grant, that it is lawfull to hold
or belecue contrary to the practise of what the Pope comman-
deth, so we doe according to his commandement*: you tell vs
a Storie of your owne doing, which you may rather
warrant by the president of the *harmelesse beast, an Asse*^x,
which without inquisition and reason, is gouerned by
the owner, then by the example of Cyprian, who nei-
ther beleueed nor practised according to your manner.

CHAP. IIII. Paragraph. 1.

T.W.

MAister white pretendeth, that the Catholikes doe acknowledge all sufficiency of Scripture, both for the interpreting it selfe, without any needfull explication of the Church, as also for it fulnesse, &c.

Ans^w. It is ordinarie with you, to obie^t that which your Aduersarie holdeth not. The point maintained by Doctor White^a is, *That the Scripture proneth it selfe to be the word of God, and receiue^t not authoritie (to wit, principally and totally) from the Church.* And concerning the exposition of the Scriptures by the Church: he is so far from denying the same to be needfull, that with the learned of our side^b he acknowledgeth, *It is the office of the true Church to interpret the Scriptures:* And the difference betweene vs standeth not herein, that we deprive the true church of this office, and yeeld the same to euery priuate person^c (as you and your friends calumniat^d) but in these two points.

First, whereas you appropriate the office of interpreting the Scriptures to the Romane Church onely, we say, it is common to all true Churches.

Secondly, you giue your Church and Pope infallibilitie of iudgement in expounding the Scriptures, either by inspiration and diuine vnction, as sometimes you

quam garriunt impudenter hæretici, qui, &c. Scripturæ sacræ intelligentiam, & de eius sensu controuersias, ad quemuis è lipporum grege rabulam, tanquam ad iudicem & censo^rem, deferre præsumunt contempto vniuersæ Ecclesiæ iudicio, &c. Becan. de iudic. contr. num. 43. Mulierculis permittunt libertatem interpretandi Scripturam, &c.

a Digress. 12. It is not the sole thing which must assure vs.

b D. Whitak. de Script. q. 3. c. 2. Quantum Ecclesiæ officium est, Scripturas exponere & interpretari.

c D. Carleton. consent. de Ecclesiæ c. 12. p. 303. Populus non tradit, sed tantum suscipit fidem.

d Viegas in Apoca. cap. 3. com. 2. exeg. §. 2. n. 2. Contra

L

speake

e Stapl. Rel. c. 4.
 q 1. ar. 1. ad ca-
 uil. 4. Docet ip-
 sam filem, ex
 vactione diuina.
 Stapl. princ. doct
 1.8 c. 17. Ecclesia
 in suis magistris
 loquitur non
 prout ipsi vo-
 lunt, non ex ra-
 tione, & sensu
 humano, sed
 prout Spiritus
 veritatis, qui
 manet cum ea
 in aeternum, dat
 eloqui illi: & hic
 Spiritus Dei nō
 recedit de ore
 Ecclesiae. 2. Pet.
 1. 21. Gress. def.
 Bellar. de verbo
 Dei. l. 3. c. 4.
 Bosius de sig.
 l. 16. c. 10. Sensus
 ille non inhaeret
 literis, sed ipsi
 Ecclesiae.
 f Becan. de iu-
 dic. controuerf.
 §. 157. Stapl.
 princip. doct.
 1.8 c. 14.
 g Hieron. epist.
 103. ad Paulin.
 Hæc à me bre-
 uiter perstricta
 sunt, vt intelli-
 geres, te in Scri-
 turis sanctis, sine
 præiudicio & de-
 monstrante semitam, non posse ingredi. Basil. quæst. compend. explic. q. 235. Aug. de vtil. cred.
 c. 17. h Euseb. hist. l. 5. c. 9. & 10. & 16. c. 19.

speake^e; or by a peculiar direction and assistance of the holy Ghost, in the vse of the meanes, as otherwhiles they say^t.

But concerning this question, we beleue as followeth.

First, Negatiuely, that in a settled Church, and ordi-
 narily the exposition of the holy Scripture, belongeth
 not to any priuate person, because such haue & neither re-
 ceiued gifts nor authority, Ephe. 4. 11. 1. Cor. 12. 29.
 Mal. 2. 6. 2. Tim. 2. 15. and the Lord will not haue blinde
 men leaders of another. Luke 6. 39. nor euery one of
 the household to be their owne caruers, and snatch their
 food at their pleasure; but he hath placed ouer his family
 wise and faithful Stewards, to giue his seruants their por-
 tion of meate in due season, Luke 12. 42. and he requireth
 that al things in his Church be performed in good order,
 1. Cor. 14. 40.

Secondly, we maintaine, that the authority and right
 of expounding the holy Scripture, belongeth to euerie
 true Church of Christ as fully as to the Romane. For e-
 uery true Church of Christ, is by office and calling the
 ground and pillar of truth. 1. Tim. 3. 15. and our Sauour
 authorised all the Apostles and their successors to preach
 the Gospell, and to expound the Scriptures, Math. 28.
 20. and he bestowed the gift of interpretation vpon the
 Church of the Corinthians and other Churches, as a-
 bundantly, as vpon the Romanes, 1. Cor. 14. 26. 28. 32.
 And the Pastors of other Churches were authorised to
 interpret the Scriptures, 2. Tim. 2. 15. 2. Tim. 4. 2. And
 Philip interpreteth the Scripture, Act. 8. 29. 35. And in
 the succeeding Churches at Alexandria^h and other pla-

ces, the holy Scripture was in common vse. And all subordination to the Romane Church (vnlesse by way of asking counsell, or vsing aduice, which is vsuall among equals) touching interpretation of Scripture in the prime ages of the Church, was vnheard of.

Thirdly, concerning the manner of interpretation of the holy Scripture, in it selfe we maintaine; That the exposition thereof euer since the Apostles age is mediate, and dependeth vpon the right and lawfull vse of those meanes which the holy Scripture and the example of the primitiue Church prescribeth.

The Apostles and their associates were not tyed to outward meanes, but without studie and labour, or comparing one Scripture with another, and without collecting arguments from the text it selfe or other places, they conceiued and deliuered the true meaning by the vnction of the holy Ghost. Thus Philip expounds the Prophet Esai to the Eunuch, Act. 8. and Peter the words of Ioel and Dauid, Act. 2. 16. 25. and the faithfull were bound to receiue these expositions of Scripture deliuered by the Apostles in this manner, as the vndoubted sence of the holy Ghostⁱ.

The Apostles sundry times confirmed their doctrine by the testimonies of Scripture, for these or the like reasons: first, to maintaine the honour and authority of the written word, and to declare that God had appointed it to be a rule of faith. Secondly, to giue example to succeeding Churches and Pastors, to build their faith and doctrine vpon the same. Thirdly, to shew the vnitie and consent of their doctrine, with the propheticall Scripture. Fourthly, the better to perswade the Iewes and Profelytes, who beleeuing Moses and the Prophets, must

ⁱ Iren. l. 4. c. 41.
Generosior fides
gentium ostenditur.
sermonem Dei assequentiū
sine instructione
Scripturarum.

also beleue the Gospell, being confirmed by their testimony : Neuerthelesse, when the Apostles deliuered any doctrine of their owne without such confirmation, their authoritie was of it selfe authentical and the rule of faith, Galat. 1.8. Heb. 2.3.4.

But when the Apostles had finished their course and added their owne doctrine, and perfected the Canon of the whole Scripture, 2. Tim. 3. 16. after their deceasse the subsequent Christian Church, was in the same manner confined to the whole Scripture of both Testaments, as the Iewish Church before Christ was to the Scriptures of Moses and the Prophets.

Before the deceasse of the Apostles, the Church had a twofold doctrine; the one written, the other preached by liuely voice. 2. Thess. 2. 15. But after their departure, *The bounds of the Church were the holy Scripture^k, and let men teach what they say, by the Scriptures, otherwise they are to feare a woe prepared for them, which adde to the Scripture^l; and whatsoeuer is besides the diuine Scripture, because it is not of faith, is sinne^m: and set by that which seemeth truth to this man or that man, and enquire all these things out of Scriptureⁿ. And reade vs this out of the Law, the Prophets, the Psalmes, or out of the Gospels or Apostolicall writings, and we will beleue you^o.*

The present Church therefore hath not the same authoritie of teaching of faith, or expounding Scriptures, which the Apostles had : neither doth any man succede them in the same manner of infallible authoritie : but first the whole matter of faith and supernaturall veritie, is contained in the written word : secondly, the exposition of the Scripture depends vpon the lawfull vse of the meanes, which the Scripture it selfe and the primitiue Church

^k Hier. sup. Mat.
c. 1. Ecclesia non
est egressa de
finibus suis, id
est, de Scripturis
sanctis.

^l Tertul. contra
Hermog.

^m Basil. reg.

contracta de vlt.

ⁿ Chrys. 2. Cor.

hom. 13.

^o Aug. de vnit.

eccles. c. 6.

Church prescribe P: in the same manner as our Aduer-
saries acknowledge about the high Priest in the old Law,
and concerning all other but the Pope q.

And to declare this matter more fully, first we acknow-
ledge, that the Bishops and Pastors of the true Church
haue authority to expound the Scripture^r, which ap-
peares, in that Christ hath made them Stewards of his
household. 1. Cor. 4. 1. and hath giuen vnto them the
keyes of the kingdome of heauen^s. Math. 16. 19. among
which the key of knowledge is one. Luke 11. 52.

Secondly, their authoritie is so far forth authentically,
as that when they exercise the same aright^t. 2. Tim. 2. 15. it
bindes the Church and people of God, ouer whom the
holy Ghost hath placed them, to faith and obedience of
their doctrine, Mal. 2. 6. 1. Thess. 2. 13. Ioh. 13. 20. Heb.
13. 19.

Thirdly, because all these things in the Church ought
to be performed in order^u. 1. Cor. 14. 40. and because
there is difference of the members of the Church: and
among the Pastors themselves all are not equall, either
in their gifts or publike gouernment of the Church. 1.
Tim 5. 19. And in all ages, both vnder the law and vn-
der the Gospell, and in the primitiue Church (as is testi-
fied by Ignatius^x, Tertullian^y, Cyprian^z, Eusebius^a, and
others, who deriue this forme of gouernment from the
cradle of the Apostles:) there were degrees of gouern-
ment among the Pastors; therefore the exercise of this

gulgarem assistentiam. Gretf. def. Bellar. de verbo Dei, l. 3. c. 3. r Gerson de vita spir. lect. 6. Tan-
quam præcones & nuntij. f Origen. sup. Math. tr. 1. Hilar. de Trin. l. 6. Hieron ep. 3. & cont. Io-
uin. l. 1. Prosp. de vita contempl. l. 2. c. 2. Ambros. de sacer. c. 1. Chrys. de sacer. l. 3. Augustin. Be-
da Isodor. & alij. t ὁρδεπεμεντα. u Greg. Naz. ταξις μὴτρ ἡν ὄντων ἐστὶ, καὶ ἀσφαλεία. x Ignat.
epist ad Trallian. & ep. ad Magnes. & ep. ad Philadelph. y Tertul. de bapt. c. 17. z Cyp. ep.
55. & ep. 57. a Euseb. hist. l. 2. c. 1. & l. 3. c. 4.

p Becan. de iud. contr. § 76. Pontifex, post ingressum in terram promissionis, non dirimebat contro- uersias nisi ex scripa lege. q Suar. def. fid. Cath. contra sect. Angl. l. 1. c. 11. Pastores & do- ctiores Ecclesie, per specialiora auxilia & dona, docentur a Spi- ritu sancto, quantum ad commune Ec- clesie bonum expedit: & ideo ut plurimum nō faciūt id per expressas reue- lationes, neque per iudicium infallibile, sed quatenus oportet & quantum cuiusque status & munia po- stulauerint. Pontifex autem max. & Concilia legitima, quan- do definiunt, docent per sin-

b Whitak. concl
vlt. pa. 17. in the
end of his work
de ecclesia. Nō
arrogō mihi,
nō sumo ex-
ponendi articuli
authoritatem,
quam grauissi-
mis & sapientis-
simis Ecclesiæ
præpositis, Ar-
chiepiscopis &
Episcopis relin-
quo: sed cog-
noscendi duntaxat
& iudicandi
libertatē equor.
Cyprian. ep. 27.
Inde per tem-
porum & suc-
cessionū vices,
Episcoporum
ordinatio, & Ec-
clesiæ ratio de-
currit, vt Eccle-
sia super Episco-
pos cōstituitur,
& omnis actus
Ecclesiæ, per
eisdem præpo-
sitos gubernetur.

c Aeneas Sylu.
de gest. Concil.
Basil. Non ego
cuiusvis Episco-
pi mendacium
quāvis dissimi-

veritati præponam pauperis presbyteri: habitat sapius in sordido palliolo, quam in piētis vestib⁹
sipientia. d Iren. l. 3. c. 12. Ostēssiones quæ sunt in Scripturis, nō possunt ostendi nisi ex Scripturis.
e Tertul. de reur. car. Est quidē de cōmunib⁹ sensib⁹ sapere in Dei rebus, sed in testimoniū veri.
Clem. Alex Strō l. 1. Aug. de doct. Christ. l. 2. c. 18. & c. 40. c. 41. Rainol. ag. Hart. c. 6. diuis. 2. Calu.
com. 1. Cor. 1. 17. Hiper. com. Colos. 2. p. 106. Sadacl. cont. Turrian. p. 283. Pet. Mart. com. 2. Sam. 6.
p. 213. Kimidontius de Scriptur. & alij.

worke, of interpreting the holy Scriptures in the Church of England, is performed by the Pastors thereof respectiue to their seuerall degrees of gouernment ^b.

Fourthly, we doe not place the truth of exposition in personall authoritie ^c, for that depends vpon inward grounds, and the right vse of the lawfull meanes; but first we yeeld vnto our Bishops and Ecclesiasticall gouernors, the right of ordering and directing the meanes for the publike interpretation of the holy Scriptures: secondly, the authoritie of publike expounding the same to our whole Church, when there is iust occasion to doe this. Thirdly, touching the exposition it selfe, it is the dutie of Gouernors, besides their owne industry, to vse the aduice and helpe of the skilfull and worthy persons in the Church, whom God hath indued with gifts to search out and manifest his truth: euen as Moses being chiefe Gouernor and ouerseer of the workmanship of the Tabernacle, and Salomon of the Temple, did vse Aoliab, Exod. 31. and Hiram, 2. Chron. 2. 14. and 4. 11. and other skilfull workmen about the said worke. Fifthly, the meanes of expounding holy Scripture, are of two sorts, according to the two-fold matter of the scriptures: some are onely diuine, and these are in the Scriptures themselues ^d; some humane, and these are taken from all helps of wisedome and learning whatsoeuer.

For in the Scriptures some things are meere super-naturall, and of diuine reuelation; some things are taken from common reason and humane sciences ^e, to expli-

cate and apply the former. Iohn 3.8.12. To wit; there be some things deliuered in the Scriptures concerning the Starres, Iob. 38. 31. the Elements, Beasts, Fowles, Fishes, &c. And there be references to the law of nature, to Storie and humane wisdom. Also diuers things being implicitly taught in the Scripture, must be collected and deriued from thence by discourse and arguing, according to the rules of art: we doe not meane that the tractation of euery thing in this kinde must bee receiued from the verie Scripture; but teaching that Scripture expoundes it selfe, we meane that the grounds and principles of the exposition of such parts thereof as deliuer supernaturall truth, must onely be taken from the Scripture it selfe, and all other helpes be vsed as ministers and seruants vnto them.

Bellarmines words, in behalfe of the Scripture, prouing it selfe to be the word of God.

Bellarmino in the place alledged by Maister White^f, f Bellarm. de Script. l. 1. c. 2. affirmeth most truly there is nothing more knowne, nothing more certain then the Scriptures, and it were great madnesse not to beleeue them. And in another place ^g; g Bellarm. de Script. l. 3. c. 2. it is better knowne to be true which is found in the Scriptures, then that which is in the ancient Fathers.

T. W. *The Aduersarie about this quotation, accuseth M. White; first, for adding these words not found in Bellarmine, other meanes may faile: secondly, for making his speech generall, whereas the same is vittered particularly against the Swenkfeldians.*

li Bellar. Recog.
pa. 3. Typogr.

Ans^w. First, the words, *Other meanes may faile*, are Maister Whites owne, and should, if the Printer had obserued it, haue bin set down in another character, or with a Parenthesis; but such small ouersights cannot generally be auoyded in printing^h. Secondly, although Bellarmine in that chapter dispute against the Swenkfeldians, yet his words are generall; euen as when our Sauour speaking in particular to the Pharises, and saying, Out of the abundance of the heart the mouth speaketh, vseth a generall sentence, true in many others as well as in those Pharises, Math. 12. 34.

Thirdly, from that which is vttered by Bellarmine, it followeth against you, that the Scriptures proue themselves to be the word of God, and are of greater authority then the Church. For that which hath nothing better knowne then it selfe, is made knowne by it selfe: and the Church is not better knowne then it; but according to Bellarmine, there is nothing better known then the scripture: and this also is the ancient Catholike faith.

i Clem. Alexan.
orat. ad Gentes.
k Aug. de Gen.
a l. 1. c. 3.

l Aug. epist. 3 ad
Volusian.

m Aug. de verb
Dom. in Math.
l. 1. c. 23.

n Chrysostom.
in Math. ho. 23.

o Chrysostom.
hom. 13.

p Theodorit.
quest. in 2. Gen.

h *αἷμα ἡρώδης*
καὶ τὸ ἀνθρώπου τοῦ
τοῦ αἵματος ἡρώδης
διδάσκει, καὶ ἐν
ἑαυτῷ ἐρμηνεύει,
καὶ ἐν ἑαυτῷ
παρακαλεῖται
τὸ ἀνθρώπου.

Clement of Alexandria saithⁱ: *The word of God is hidden to none, it shineth to all men, and there is no Cimmerian darknesse therein.* And Augustine^k, *The Scripture speaketh in such a manner, vt affabilitate paruulos nutriat, that by it familiar speaking, it nourisheth little ones. And as a familiar friend without glosing, it speaketh to the learned and vnlearned^l; and Euangelicall words carrie their owne exposition with them^m.* And Chrysostomeⁿ, *You haue the Scriptures before your eyes, like bright lampes of vnderstanding, and the Scripture expoundeth it selfe, and permit- teth not the bearer to erre^o:* And Theodorite, *ἐαυτὴν ἐρμηνεύει* it declareth and interpreteth it selfe^p. And if there were

no proper light in the Scriptures, besides the Churches preaching, to demonstrate it selfe, why did the Lord command the priuate and publike reading thereof in the Old Testament? Deut. 17. 19. and 31. 11. and also in the New Testament. Ioh. 5. 39. Col. 3. 18. 2. Tim. 3. 15. Apoc. 2. 3. And wherefore doth Saint Paul command that his Epistles should bee read in the Church? Col. 4. 16. 1. Thess. 5. 27. And writing to the Ephesians, saith: whereby when you reade you may vnderstand. Ephe. 3. 4. To write the same things vnto you, to me is not greuous, but for you it is safe. Phil. 3. 1. 2. Cor. 1. 13.

Paragr. 2. *Bellarmino produced in prooffe, that the Scriptures are the onely rule of faith.*

T. W. *To proue that all points in Controuersie must definitiuely be determined by the written word alone, without any respect to the Churches authoritie: in the explication whereof hee marcheth out, making Bellarmine^a his buckler, &c.*

^a Bellar. de verb Dei, l. 1. c. 2.

Ans. In this short speech you misreport in three points.

First, you say my Brother holdeth, that all points of Controuersie must be determined by the written word alone: you should haue said, all points of Controuersie, the matter whereof is onely supernaturall truth. Controuersie may arise about the grammaticall signification of words, about Theologicall conclusions: some of the premises whereof are Philosophicall, or of humane reason: Or concerning humane Storie, as the same in expounding

pounding many Prophecies, is subordinate to the Scripture ; as namely, the Persian Monarchs : the kindred of Herod, &c. about the materials of parables and similitudes vsed in the Scripture. Concerning the indiuiduall matter and circumstances of morall actions, and many things of like nature, Maister White maketh not the Scripture the onely rule of these things, but of such as be meerely diuine and supernaturall : For of the other, the law of Nature, Reason, Humane Storie, Grammar, Logicke, Philosophie, Prudence, and discretion ; the lawes of Superiors are rules, besides the Scripture.

Secondly, you adde, that Maister White affirmeth all Controuerfies, &c. must be definitiue determined by the written word alone.

Ans^w. To preuent hereafter in you and in your fel-
lowes, impertinent discourse, who in many points either
not vnderstanding or dissembling our meaning, fight a-
gainst your owne shadowes, and declining the matter in
question, stufte your paper with vnneccessarie probation
of what we deny not : I will heere deliuer what Doctor
White and other Protestants teach, concerning the defi-
nitue determination of Controuerfies in Religion.

An Obseruation concerning the Iudge of Controuerfies.

We acknowledge that there be two kinds of Iudges,
which definitiue determine Controuerfies.

First, the one supreme and independent, whose sen-
tence is infallible, from whom there lies no appeale, and
to whose sentence all other Iudges must giue place. And
this

this Iudge is the holy Ghost, speaking in the Scripture, Ioh.16.8. Act.15.28.

This Iudge is inuisible, in respect of his person, and yet he deliuereth an open and visible sentence in writing, which is the holy Scripture ^b. Ioh.12.48. Rom.2.16. And thus Chrysostome ^c and Augustine ^d, call the Scripture the hand of God, saying; *I reade his hand-writing, the same is an inuincible fortresse vnto me*. And euen as the sentence of a lawfull Iudge, being vpon record, is authenticall in the Iudges absence, and after his deceasse: and it is vsuall in arbitrements and sundry Controversies, to deliuer a iudgement or determination in writing: so it hath pleased the holy Ghost in the written word, to deliuer vnto the Church a definitiue sentence touching the greatest questions of Faith and Religion, and sufficient doctrine to be collected from thence, to determine all questions directly concerning faith.

Secondly, but besides the holy Ghost, our great and inuisible Iudge, the Lord hath placed in his Church subordinate Iudges ^e, visible and outward delegates, whose voyce and open sentence the faithful may sensibly heare, and by whose wisdom and authoritie, Controversies of Religion are debated and defined, according to the rules appointed by Christ, Math.18.17. Hebr.13.17. Act.15.27.

And these Iudges are of two sorts: first, generall for the whole Church; namely, the Fathers lawfully assem-

^b Aug. sup Psal. 22. Fratres sumus, quare litigamus? non intestatus mortuus est pater, fecit testamentum & mortuus est, & c. tamdiu contenditur de hereditate mortuorum quamdiu testamentum proferatur in publicum: & cum testamentum prolatum fuerit in publicum, tacent omnes vt tabulae aperiantur & recitentur. Iudex intentus audit, aduocati silent, praecones silentium faciunt, vniuersus populus suspensus est, vt legantur verba mortui, non sentientis in monumento. Ille sine sensu iacet in monumento, & valent verba eius: sedet Chri-

stus in coelo, & contradicitur testamento eius: aperi, legamus. Fratres sumus, quare contendimus? placetur animus noster: non sine testamento nos dimisit pater noster. ^b Chrys. to. 5. hom. de expulsi. ^c Aug. sup. Psal. 144. Bellar. de verbo Dei, l. 1. c. 2. Per corporales literas quas cerneremus & legeremus, erudire nos voluit. Ioh. Driedo de Eccles. dogm. l. 4. c. 4. Ipsa Euangelia tanquam instrumenta publica. Tho. Aq. p. 3. q. 1. ar. 3. Sacra Scriptura per quam diu. voluntas nobis innotescit. ^e Aug. cont. Crescon. l. 2. c. 22.

bled

* Becan. de iud.
contr. §.86. In
concilio Apo-
stolorum in quo
controuersia illa
proposita & de-
finita est, nullum
Scripturæ testi-
monium, &c.
allatum fuit, &c.
Iren. lib. 5. ca. 20.
Confugere o-
portet ad eccle-
siam & eius sinu
edoceri, & Do-
mini Scripturis
enutriti. Planta-
tus enim Eccle-
siæ Paradisus in
hoc mundo, ab
omni ergo li-
gno paradisi ef-
cas manduca-
bis, ait Spiritus
Dei, id est, ab
omni diuina
Scriptura man-
ducate, &c.
f Ambros. com.
Eph. 2. vetus &
nouum testa-
mentum.
g Hieron. in
Mich. c. 2.
Histor. tripart.
l. 2. c. 5. ex The-
odorit. hist. l. 1.
c. 7.

bled and proceeding in a generall Councell. Act. 15. 2. Particular, the heads and Fathers of each prouinciall or nationall Church. And these Iudges of both sorts concerning matters of faith and supernaturall veritie, are bound in their iudgement to the written word of God only*, Ephe. 2. 20^t. out of the limits whereof they may not range.

The definition of Controuersies, truly deliuered by Ecclesiasticall Iudges, according to this rule, is authentical and infallible; and the same hath a double authoritie, one internall, in respect of the matter which is contained in the Scripture: the other externall, in regard of the outward means, whereby the truth is deliuered and published by officers, deputed thereunto by God.

The Lord hath placed in his Church Pastors and Teachers, Ephe. 4. 11. Gouvernors and Rulers, Hebr. 13. 17. 1. Tim. 5. 17. Rom. 12. 8. and hath made them Stewards of his family. Tit. 1. 7. *a Bishop is Gods steward*; and he hath committed the keyes of his Church and spirituall kingdome vnto them. Math. 16. 19. When these persons therefore by office and commission from God, proceed lawfully in declaring and defining the truth: the truth thus declared and published by an ordinance of Christ, is in two respects of more certaine authority, then other truth made knowne by priuate persons: first, because of a speciall promise of assistance of grace; secondly, by reasons the meanes of discovering the truth, by the ioynt labour and iudgement of many, and those the principall members of the Church, are more sufficient.

But if it be apparent, that Bishops and Pastors abuse theit authority, or degenerate from their calling and dutie, becomming Wolues in Sheepes clothing, Math. 7.

15. Act. 20. 29. blinde guides and wicked Shepheards. Esa. 56. 10. Ezek. 22. 26. as it happened in the daies of the Arrians, and at the second Nicene Councell, &c. then the faithfull haue libertie and commandement to relinquish their iudgement. Math. 16. 11. 1. Ioh. 4. 1. Ioh. 20. 27. and to relye vpon the holy Scriptures & other helps, which God affordeth them. Gal. 1. 8.

This doctrine, Stapleton^h and other Papistsⁱ do vehemently oppose; pretending, that Controuersies in religion are hereby made interminable: for vnlesse, say they, the church haue one visible Iudge, whose authoritie is absolute, and to whose sentence all the faithfull must subiect themselves howsoever, without debating and questioning his iudgement^k: They which are audacious and contentious, seeming wise to themselves, will presume to despise the Churches iudgement, pretending that the same is not according to the Scriptures: and in most Controuersies they may gather matter of obiection for the maintenance of their priuate opinion from the Scripture^l.

Ansiv. First, it is impossible in this life for any societie religious or humane, to preuent or keepe out all abuse and inconuenience which may happen by the wickednesse of euill disposed persons. And yet this which our Aduersaries vrge against vs, is farre lesse then that which ensueth from their appointing of one vniuersall absolute Iudge: for admit that he erre, as possibly he may, then the whole Church relying vpon him falleth into error^m.

possit & probabilem facere. Linda. praef. in 5. lib. panopl. euang. m Greg. m. l. 4 ep. 32. Vniuersa Ecclesia a suo statu corrumpitur, quando is qui vniuersalis appellatur corrumpitur. Bellar. de Pont. l. 4. c. 3. Necessario tota ecclesia errabit, si Pontifex erret. Aeneas Sylu. de gest. Concil. Basil. pag. 19 Quid remedium erit si criminosus Papa perturbet ecclesiam? si animas perdat, si peruerat exemplo malo populos, si denique contraria fidei praedicet, haeticisque dogmatibus subditos imbuat?

But

^h Stapl. Triplie. c 23.

ⁱ Suar. def. fid. Cath. cont. sect. Angl. l. 1. c. 11. rat. 5.

^k Stapl. tripl. pa 310. Vtrum consentanea Script. loquatur, non est ouium & subditorum iudicare.

Bellar. de Pont. l. 4. c. 3. Non est ouium iudicare num pastor erret.

^l Pigh. disp c 3. Cum nihil pene sit in Scripturis tam expressum, quod non ingeniosi hominis expositionem aliquam recipiat: quam ex alio Scripturae loco etiam colorare,

But of the other side, where iudiciall authoritie is made dependant vpon the holy Scripture, and placed in many; though one or moe chance to faile, others embrace the truth: and although at some hard times, such as were the daies of the Arrians, contentious persons like a tempest, disturbe the outward tranquillitie of the Church; yet the firme members thereof, and all the godly and peaceably minded, doe still retaine the truth.

Secondly, we doe not lye open to this inconuenience so much as our Aduersaries pretend; neither are they so free from it as they beare the world in hand.

There is no liberty giuen by our doctrine, to factious and busie persons, vpon their priuate conceit or probable reasons, to contest or disauow the publike iudgement of the Church: But it is then onely lawfull to dissent, when there is euident testimonie of plaine Scripture, expounded according to the generall Tenet of godly Pastors of the precedent Church, to gainesay the present definition of Ecclesiasticall Iudges. And *ceteris paribus*, when arguments of both sides hang as it were euen in the ballance, we alwaies prefer the publike iudgement of the Church before any priuate person. And although our Churches maintaine the generall reading of the holy Scripture, yet they allow not a presumptuous libertie for priuate spirits, to racke and rife the Scriptures at their pleasure, and to create new diuinity, or to alter the constant doctrine of the primitiue Church: but concerning all weightie matters in Religion, we require plaine places of Scripture, such as cannot be peruered but the presumption of the doers will appeare: and our rule of faith is plaine Scripture, either being such in it selfe, or as it hath heretofore beene expounded by the primitiue Church,

Church, and most godly and worthy Pastors of the Church euer since their time: and godly and peaceable Christians submit themselues hereunto. And although there be in all ages turbulent spirits, and some which cause diuision and offence, Rom. 16. 17. 1. Cor. 11. 19. This can no more discredit our Churches, then the sedition of Rebels and Traitors, deface the good lawes and righteous gouernment of a iust Commonwealth. And if in the Apostles owne age and presence, many Impes of Satan disquieted the flocke of Christ: yea, if our Sauour and his Apostles foretel y there wil be alwaies such, Math. 18. 7. 1. Cor. 11. 19ⁿ. doth not a wicked spirit of partiality possesse our Aduersaries, when they obiect that to our disgrace, which by Gods permission proceedeth from the euill one, Math. 13. 25. who infesteth the Church militant to the worlds end. 1. Pet. 5. 8. and whose malice in this kind, no creature or meanes can wholly preuent^o?

ⁿ Tertull. de praescript. haer. c. 1. & 3. & 4.

^o Tertul. lib. c. 31 Arenarum sterilis foeni adulterium, ab inimico diabolo, & c.

But our Aduersaries pretend, that their visible Iudge preuents all discord and dissention; and (as at the building of Salomons Temple) there was no noise or sound of hammer, axe, or toole to be heard among them: and they all lye downe in the Tabernacles of peace, hauing changed their swords into Plowshares, and their speares into pruning hookes.

But when we chance to reade the Stories of Pope Iulius the second, Leo the ninth, Iohn the tenth, Innocent the second, Gregorie the sixt; and see the spirituall Iudge himselfe, the foster-father and prime fountaine of vnitie and concord, with a helmet of brasse vpon his head, and armed with a coate of male: When we reade in Platina, Sabellicus, Antonine, Onuphrius, Cicarella, the pen
men

p. Papir. Masson
de epi. c. Vrb. l. 6
in Julio 2. p. 379.

In præsentia
quidem, in Italia
nunc frigiditas
stidia, feruent bel-
la. summus Pon-
tiffex Iulius bel-
ligeratur, incit,
triumphat, pla-
neque Iulium
agit, &c.

Sabellie. Æneid
9. l. 4. Bergom.
supplem. l. 12.
Innocentius se-
cundus bellator,
&c. Bergom.
supplem. l. 14.
anno 1371.

Gregorius vn-
decimus Ponti-
fex à precibus
ad arma con-
uersus.

Vrbani. 4. bella-
tor. ibid. lib. 13.
anno 1262.

Tom. 4. Concil. Sur. orat. Egidij Viterbiensis, speaking to Iulius 2. in the Synod of Lateran. saith:
Militiæ (quod nemo antehac potuit) Ecclesiæ arma, magnis regibus metuenda faceres. Orat.
Tho de Vio. Card. Accingere, pater sancte, gladio tuo, binos enim habes, &c. pag. 551. Chrys.
hom. 4. de verb. Esai. c. 6. Eius est (sacerdotis) arguere tantum liberamque præstare admonitio-
nem, non arma mouere, clypeos usurpare, &c. Vide Espenc. com. 1. Tim. l. 2. digress. cap. 6.

q. Bellarm. de Pontif. Rom. l. 5. c. 1. Habet indirecte potestatem quandam eamque summam in
temporalibus. r. Fra. Bozzius de temp. ecclesiæ monarch. l. 1. c. 1. & c. 2. Sextus decretal. tit. 6.
c. 17. gloss. c. fundamenta. Roma fundata à prædonibus, adhuc de primordijs retinet. f. Otho
Frising. l. 6. ca. 36. Quanta mala, quot bella, bellorumque discrimina inde secuta sunt, quoties mi-
sera Roma obfessa, capta, vastata, &c. denique tot mala, tot schismata, tot tam animorum quam
corporum pericula, huius tempestatis turbo inuoluit, vt solus ex persecutionis immanitate, ac
temporis diuturnitate, ad humanæ miseræ infelicitatem sufficeret comprobanda: vnde à quo-
dam ecclesiastico scriptore, densissimis Ægypti tenebris comparatur. t. Fazell. hist. Sicul. l. 8. c. 3.
Pontificis consilio necatur Conradinus, &c. pag. 448.

perceiue

men of Popes liues : Legends and Narrations of martiall
affaires and bloody warres, which had their off-spring,
and were extracted from the loynes of the peace-making
Fathers R. And that the Pope *indirecte ad spiritualia*, by
crooked subordination to spirituall affaires, as Bellarmine
speaketh, or by a *direct regitine authoritie*, as Francis Bosius
defendeth^r, hath euer since the daies of Hildebrand, em-
broiled the Christian world, suborned treason and ho-
micide^f, and made a butcherie and slaughter house of
the Westerne regions^t. The smooth declamations of Ie-
suites and Seminarie Priests doe not so much perswade
vs to belecue, there is a vertue in making generall peace
by their visible head the Pope, as his owne fell and dire-
full deeds, doe make vs feare lest, as the old saying is,
Dum tituli remedia, pixides venena habeant : Whiles the
title and inscription doth promise a remedie, the boxes^q
should containe poison.

But I haue mistaken my selfe; for our Aduersaries
place the Popes power of making vnitie in matters of Re-
ligion, the same being the more euen and proper obiect
of his priestly regency : but neither in this kind can we

perceiue such a soueraigne operation. The Papists haue no actuall vnitie in Religion, and there is diuersitie of opinion proclaimed by themselues, in euery question of Theologie. And whereas they pretend, that at the sound of the Popes sentence, like Frogges in a marish, at the falling in of a great log or stone, they are all hush, and professe whatsoeuer his Holinesse imposeth: surely in their owne Records wee reade of many Schismatickes and refractarie subiects, which haue risen vp in the Romish Church; and these, not Idiots and pettish waspes, but men of eminent qualities: Marfilus of Padua, Dantes Aligerius Occham the flower of his age, the great Doctors of Paris, &c. And to speake of our owne daies, and matters of yesterday, the State of Venice and their Diuines in an opposition, regarded the iudgement of Pope Paul the fift, as much as the Church of England doth the Canons of the Trident Councell.

If they pretend that Pope Paul did not define or pronounce a cathedrall sentence; they should rather haue said he durst not, lest his subiects turning vpon him, hee had shamed himselfe, bewraying the weakenesse of his Maiestie, and become ridiculous to the peeuish Hereticks: who seeing his owne sheepe rebelling against his Pastoral staffe, and deriding his infallible tribunall, would haue cryed vnto him, saying; Holy Father, thou great Phisition of discord, cure thy selfe. The truth is, the Popes definitiue sentences are rare^u, and it behooueth

^u Sotus de nat. & gra l. i. c. 8. Concilium nihil censuit quid sit peccatum originale, sed sub lite, inter doctores reliquit.

Bannes 2 part. Tho. q. 1. ar. 8. Hoc vnum dixerim, vehementer me desiderare vt contentio hæc inter pios theologos summi Pontificis autoritate decideretur, ac componeretur. Alioquin si ecclesia prudente & sciēte, hæc inter theologos varietas permittitur: perinde est, ac si ecclesia diceret, vni quisque in suo sensu abundet, dum modo fidei veritas, & Catholice Ecclesie autoritas defendatur. Papir. Masson de episc. Urb. l. 6. in Sixto 4. Decretum ab eo est de Virginis conceptione, posse quamlibet aduersantium opinionem sine peccato, hæresisque vitio credi.

M

him

x D. White Def.
of the Way.
cha. 7. pa. 41. &c.

him to bee cautelous in them; and vnlesse it be in those few articles, which his vassals with a common consent maintaine against vs, all the rest may goe which way it will, for any definition that can be extorted from him. Yea, when he defines or sends out Bulls, they be so slipperie and cautionarie, that they rather minister fewell of strife, then proue remedies of discord: and among other things let the Reader consider the Bulls of Pius the fifth, and Gregorie the thirteenth, about the opinions of Michael Baius, and compare with the same that which Vassques the Iesuite deliuers, (all which is set downe by my Brother in his last book^x) and let any man iudge whether his Bulls be fish or flesh, in any other matter but onely against vs.

The third absurditie, you seeke to fasten vpon Maister White, is, that he holdeth all points of Controuersie must be determined by the Scripture onely, without any respect to the Churches authoritie.

Ans^w. There can be no determination of doubts in the visible Church, without the application of the rule vnto the matter in question, regulate by the same: which application, when it is solemne and publike for the whole Church, Maister White acknowledgeth, must ordinarily be performed by the Bishops and Pastors of the Church.

But it is in vaine for you and your fellowes to barke against vs about the Churches authoritie, which we freely and largely acknowledge, and know, that the Church cannot be in safetie without it; but set vpon vs and conuince vs in the things wee deny, which are, 1. That the Romane Church and Pope is the onely subiect of that authoritie: 2. That the authoritie of the Church is propheticall

pheticall or voluntary, and not depending vpon the rule of the written word, and the true meaning thereof, collected by the right vse of outward meanes.

loquenti oportet, nec sub conditione, Ecclesie vocem admittere, si verbo est annexa, si scripturis consentanea nostro iudicio loquatur, sed absolute & simpliciter. Becan. de iud. contr. § 106 Si occurreret aliqua controuersia, quæ neque aperte ex Scriptura, neque ex traditione decidi possit, recurrendum esset ad auxilium Spiritus sancti, qui speciatim doceret nos omnem veritatem.

y Stapl. Auid.
apost. in 2. Cor.
10. Vacuas me-
res offerre Chri-
sto per ecclesiã

*An examination of Bellarmines speech, concerning the
holy Scripture being the rule.*

T. W. The summe of your accusation is, That where as Bellarmine maketh the Scripture a rule of faith in part, M. White produceth him to perswade, that he maketh the same a totall rule.

Ans. Sometimes Bellarmine writeth in such manner, that he seemes to denie the Scripture to be any rule of faith^a. The proper and cheefe end of Scripture (saith he) was not to be the rule of faith, but a certaine profitable com-
monitorie, to preserue the doctrine receined by prea-
ching.

a Bellar. de verb
Dei, l. 4 c. 12.

Pigh. controuer.

Ratisb. l. 3. Quo-

rum fuit hoc in

scribendo con-

silium, non vt

scripta illa sua

præssent co-

stræ religioni,

sed subessent

potius.

b Bellar. ibid &

Gret. de pag.

1560. Becan de

iudic. contri. §.

102.

c Bellar. ib. l. 4.

c. 11. & in orat.

habitu gymnasi.

Rom. 1586 be-

fore his booke

of the Scriptures

d Bellar. de Lai-

rest cis. l. 3. c. 19.

Secondly, presently after he corrects himselfe, and ac-
knowledgeth the same to be a rule in part^b in some mat-
ters of faith, and a ioynt rule with tradition.

Thirdly, another time he seemeth to make it an entire
and totall rule, concerning all such things as are generally
necessarie to saluation^c.

Fourthly, sometimes he writeth in such manner, that
one would beleue he made the same the onely rule:
There is one rule of faith, indubitate and certaine, namely the
word of God declared by the Church^d: and faith cannot

e Bellar. de iustif
l. 3 c. 8.

rest upon any thing but the authoritie of the diuine word^e.

But he meaneth not in these places the written word onely or chiefly, but generally the word written and traditionarie: Now Maister White hauing to deale with such a Proteus, who of set purpose inuolues his assertions, and makes them ambiguous, to minister occasion of word-bate, may without much blame sometimes mistake his meaning.

f Bellar. de verb
Dei, l. 1. c. 2.

But to answer directly to the matter in question, it followeth from the assertion of Bellarmine, that the Scripture is the onely rule of faith. *The rule of Catholike faith (faith he^f) must be certaine and knowne; and there is nothing better knowne or more certaine then the Scripture.* Hence I reason; that is the only rule whereunto the chiefest properties of a rule do solely belong.

But the properties of true and certaine, doe onely in matters of faith belong to the holy Scriptures. And this appeares:

1. Because traditions are farre more vncertaine, then the written word: and many of them false, and vncertaine; as shall be proued, paragraph 4. of this Chapter.

g Bellar. ib. l. 4.
c. 3. Nec ullam
traditionem ad-
mittimus contra
Scripturam.
Tanner. Iesuit.

2. The written word, is a rule of traditions, and therefore it is the onely rule. And this appeareth, by the doctrine of our aduersaries, who acknowledge that no traditions must be admitted, but such as agree with the Scripture g, and are deriued from the Scripture, and the writings of the primitiue Fathers^h: But those

disp. Ratisb. pag. 116. h Bellar. de Script. l. 4. c. 3. Eas tantum recipimus pro apostolicis, quas firmis testimonijs antiquorum probare possumus, &c. Ioh. Driedo de Eccles. dog. l. 2. c. 3. Traditiones Ecclesiae in hijs quæ spectant ad necessitatem fidei salutaris, aut demonstrantur ex Scripturis manifestis, aut ex scripturis Patrum.

Traditions

Traditions which are deriued from the Scriptures, haue the same to be their rule: and there is nothing more common in the primitiue Fathers, then to subiect all their writings to be regulate by the holy Scriptures; therefore such traditions as are found in the works of the holy Fathers, haue the holy Scripture to bee their rule.

From whence it followeth, that the Scripture is the only primitiue rule of faith, as some of our Aduersaries haue acknowledgedⁱ: whereof one saith expressly^k; *The holy Scripture is the sole rule of veritie, and whatsoever differs or contradicteth the same, it is error and cockle, with whatsoever shew it come forth.* And another^l saith; *The doctrine of the Bookes of the Prophets and Apostles, is alone the foundation of truth, and the rule, &c.*

i Gabr. Biel. Can. miss. lect. 71. g. Non in solo pane viuit homo, sed in omni verbo quod procedit de ore Dei; id est Scriptura sacra: Quæ secundum P. Gregorium, est tan-

quam os Dei, quia per eam loquitur Deus nobis omnia, quæ vult à nobis fieri. Durand. præf. sup. sentent. Scotus ib in prolog. k Ferus com. Math. l. 2. in ca. 13. pag. 248. col. 1. l Villanius, de formand. concion. l. b. 2. cap. 2.

Paragr. 3. *Eckius alledged about Tradition, and the authoritie of the Church.*

T. W. *Eckius his words are^m; The Scripture is not authenticall without the authoritie of the Church: Maister White alledging this Author, affirmeth; They say the Scripture receiveth all the authoritie it hath from the Church, and from Tradition.*

m Eckius ench. l. 1. de Script. & Ecclesia.

Answ. 1. Maister White prefixing before his speech these words; They say, doth not meane Eckius onely, but hath reference to other Papists besides. 2. It followeth from Eckius his words, that the Scripture receiveth all

lb. Scriptura non est authentica sine auth. Eccles. Ecce potestas Ecclesie super Scripturam.

n Pigh. cont. Ra
tisb. loc. 3. de
eccl. p. 97. col. 2.
Baro. annal. to 1.
ann. 53. n. 11.
Canus loc. 1. 3. c.
2. & c. 3. funda. 4.

externall authoritie from the Church, and from Tradition: for he saith; *The Scripture is made authentically*, that is, of publike authoritie, by y^e church: But the meanes whereby the Church authoriseth the Scripture, is Traditionⁿ.

An obseruation concerning Traditions.

a Canus loc.
theol. 1. 3. c. 6.

The question of Traditions is one of the principall Controuersies betweene the Papists and vs^a. And because this Popish Priest doth sundry times in his Treatise intermedle therewith, I will declare the doctrine of both our sides concerning this matter.

Section 1.

b Irenæus.
Tertullian.
Cyprian.
Bellar. de verbo
Dei, l. 4. ca. 2.
Bannes 2. 2. q. 1.
ar. 10. pag. 167.
Pereſ. de trad.
p. 1. post. 2.
Lorin. com.
Act. 6. 14.
Canus loc. 1. 3.
c. 6. & alij.
c. δευτερονόμιος,
קברות תורה
שבועה פת

The word or name Tradition is in it selfe generall, signifying any doctrine deliuered from one to another, either by word or writing^b. Act. 6. 14. 2. Theſſ. 2. 15. and chap. 3. 6. 1. Cor. 15. 3. 4.

But in this present Controuersie it signifieth *vnwritten doctrines*^c, giuen by diuine inspiration touching matters of Faith and Religion, which the Apostles by word of mouth deliuered secretly onely to the chiefe Paſtors^d of the Christian Church, to be taught in the same: and the which being not committed by them to writing as the Scriptures were, yet are a part of the rule of faith, and of equall or greater authoritie then the written word^e.

P. Galatin. de arcan. Cath. ver. l. 1. c. 1. d Bellar. de verbo Dei, l. 4. c. 2. & 11. quædam solis prælati, &c. Can. loc. 1. 3. c. 3. Stapl. Rel. c. 5. q. 5. ar. 2. Gr. Val. to. 3. d. 1. p. 7. q. 1. §. 43. Azor. inst. mor. p. 1. 1. 8. c. 4. Bos. de sig. l. 3. c. 6. Gretſ. def. Bellar. de verbo Dei, pag. 1597. e Stapl. Rel. c. 3. q. 3. p. 352. Articulus fidei esse potest non solum quod in Scripturis reuelatur: sed quod traditione ecclesiastica ad nos deriuatur.

Secondly, the principall matter of these Traditions, are doctrines and articles of faith, precepts of manners, exposition of Scripture, Rites, Ceremonies, and external actions, as necessary to Religion as those which are found in the Scriptures^f.

Thirdly, these Traditions are equalled by all our Adversaries with the canonical scripture g: & in some things they preferre them before the same, calling them the foundation of the Scripture^h, the touchstoneⁱ and rule whereby to trie the same^k, and they esteeme them more necessarie in the Church then the Scripture, saying; Tradition is of the being of the Church, but the Scripture onely of the perfection and well being^l. And the Scriptures without the same, were in a manner of no vse^m. They make the scripture a dead letter written in tables; & Tradition an Epistle of Christ written in the heart.

Fourthly, they make the Pope and Romane Church the Register and authentical keeper of these Traditions, saying they are spirituallly writtē in the hart of the church and Popeⁿ, and not in books or parchments, at least many of them. And although sometimes they seeme to authorise them by the testimony of the primitiue church^o; yet they acknowledge, that they are not all of them found in the Records of the Ancient, but may newly in euery age be brought to light by the Roman Church & Pope^p;

c Bellarm. de verbo Dei, l. 4. c. 4. Nisi Hebionis hæresis, &c. de bene esse, &c. Cusan. epist. 2. ad Bohem. Sander. de visib. monarch. lib. 1. cap. 5. Hoc genus potest per se subsistere, &c. (traditiones) non sunt ambigua, &c. de hijs nullalis oritur, &c. Plutarchus refert Anacharsin, prudentem sane virum, vehementer operam Solonis irrississe, quando eum intellexit leges Atheniensibus conscriptas dare velle, &c. m Bosius de sig. l. 16. c. 10. Inanis fere & nullius fructus, &c. n Cofter, enchir. de Scriptur. Bos de sig. l. 16. c. 10. Can. loc. l. 3. c. 3. fundam. 4. o Bellarm. de verbo Dei, l. 4. c. 9. Driedo de Eccles. dog. l. 2. c. 3. Stapl. Rel. c. 5. q. 5. ar. 2. ad. 6. Bosius, Carbo, & alij. p Gretl. def. Bellar. de verbo Dei, l. 4. c. 9. pag. 1713. & 1715. Azor inst. mor. p. 1. l. 4. c. 11. Bosius de sig. l. 3. c. 6.

f All the former authors.
g Sixtus Senens. biblioth. l. 2. pa. 123. Non minus meretur inter ethnicos abijci, qui ecclesiasticas traditiones recusat, quam qui euangelium recusat.
h Bannes 2. 2. q. 1. ar. 10. de trad. concl. 5.
i Andrad. def. Conc. Trid. l. 2. Carb. introd. theol. l. 5. c. 5.
j Suar. def. fid. Cath. cont. sect. Angl. l. 1. c. 9.
k Baron. to. 1. annal. an. 53. n. 11.
l i Can. loc. l. 3. c. 2. Lydius lapis, &c. k Pighius contr. loc. 3. Regula ad quam & Scripturas, &c.

and so after a terrible railing and thundering out of names of ancient Fathers and Councils, in the coole of the businesse, the generation of these non-script verities, for the greater part, descendeth from the loynes of our Aduersaries Father, and fast friend the Pope.

Section 2.

The Protestants doe not simply deny Tradition; but first we distinguish Traditions, and then according to some acceptations, with a subordination to holy Scripture, we admit thereof.

a Bannes 2. 2. q.
1. ar. 10. de trad.
Perel. Aiala. de
trad. p. 3.
Azor. inst. mor.
p. 1. l. 8. c. 4.
P. Soto def. con-
fess. cath. Cum
non sint in Scrip-
tura, necesse est
esse apostolicæ
traditionis.
Sander. de visib.
monarch. l. 1. c. 5
Orationem pro
defunctis: inuo-
cationem San-
ctorum, &c. tra-
ditiones facit.

First, our Aduersaries maintaine, that there be doctrinall Traditions, or Traditions containing articles of faith, and substantiall matters of diuine worship and religion, not found in the holy Scripture; to wit, Purgatory, Inuocation of Saints, adoration of Images, Papall Monarchie, &c. These and all other such like Traditions, containing new parts and additions of Articles of religion^a, the Protestants simply condemne and refuse; and when we dispute against Traditions, we take the word in this notion: and heerein is the maine difference betweene them and vs.

Secondly, the name of Tradition in the writings of the primitiue Doctors, is taken in three other acceptations.

First, for externall Rites and Ceremonies of decency, order, & outward profession in religion not found in the holy Scripture, but vsed as things adiaphorous, and not of the very substance of worship but accessarie; of which kinde, the primitiue Fathers mention sundry; to wit, The signing with the Crosse, praying with the face to-wards

wards the East, thrice dipping in water at Baptisme, tasting of milke and honie^b, &c.

These ceremonies and the like vsed in the primitive Church, belong not to the substance of religion, but are indifferent things and mutable: and lawfully vsed or omitted, according to order, and commoditie of euery Church, and as they be subseruient to godlinesse, taught in the Scripture^c.

Secondly, the report and testimony of the primitive Church, concerning matter of fact, and concerning the iudgement and practise of the Apostles; such reports as explicate the meaning, or confirme the doctrine of the Scriptures; to wit, the testimony of the said Church, concerning the number, parts, and integritie of the Canonickall Scriptures, and that the Apostles did baptise Infants^d, and admit none to the Lords Supper, but such as were first baptized and of elder yeares; That they which were baptized, were afterwards confirmed and receiued imposition of hands, &c. These are called of the Fathers, by the name of Tradition, and depend vpon the holy Scriptures, and maintaine the doctrine thereof.

Thirdly, the primitive Church receiued from the Apostles liuely teaching, the summe and explication of Christian doctrine in many principall parts thereof^e; and the interpretation of sundry places of holy Scripture, concerning the Articles of the Trinitie, Incarnation, and

^b Tertul. de cor.

mil. c. 3. & in

Apol. c. 16.

Orig in Num.

hom. 5.

Ignatius epist.

ad Philadelph.

Iustin. apol. 2. &

orth. q. 9. 118.

Euseb. hist. l. 3.

c. 14 & l. 4. c. 22.

& l. 5. c. 23.

Basil. de Spir.

sanct. c. 27.

Epiphan. har. 80

in fine.

^c Aug. epist. 11.

& ep. 86. & ep.

118. & ep. 119.

^d Orig. com. 6.

cap. ad Rom.

Ecclesia ab A-

postolis tradi-

onem accepit,

paruulis baptis-

mu dare.

Hieron. contra

Luciferian. An

neleis Ecclesia-

rum hunc esse

morem, vt bap-

tizatis postea

manus impo-

nantur, & ita in-

uocetur Spiritus

sanctus? Exigis

vbi scriptum sit, in Actibus Apostolorum. Etiam si Scripturæ autoritas non subesset, totius orbis

in hanc partem consensus, instar præcepti, obtineret. Nam multa alia quæ per traditionem in

Ecclesia usurpantur, auctoritatem scriptæ legis obseruauerunt.

^e Cassand. de offic. boni viri, p. 7.

Qui nobis initio veram hanc, & germanam esse Christi & Apostolorum doctrinam, quæ in ijs

scriptis continetur, suo testimonio approbarunt, iidem sane, & mentem ipsam, & intelligentiam

eorundem scriptorum, quam ex viuâ ipsa, & amplissima Apostolorum doctrina acceperant, po-

steris tradiderunt. Atque hæc est, quæ apostolica traditio & veritas non scripta, à nonnullis ap-

pellatur.

such

f Iren. l. 3. c. 4.
 Tertul. de præ-
 script cap. 13.
 Orig. proem.
 l. 1. de princip.
 Euseb. contra
 Marcel. episco-
 pum Ancyran.
 Epipha. har. 69.
 Cyril. Alex. apol
 Concil. to. 1. &
 ad Theodosi. de
 recta fide.
 Proclus epist.
 ad Armen.
 Iren. l. 3. c. 2.
 & c. 3.
 Basil. hom. 28.
 contra Sabel. &
 Arian.
 g Apolog. Eccl.
 Angl. Harm.
 confess. sect 17.
 Chem. exam.
 p. 1. de Trad.
 Calvin. 1. Cor.
 11. 2. comm.
 Beza opusc. to. 3.

such like: The which Creed, summe of doctrine, rule of faith, and exposition of the Scripture, being compared, agreeth with the written word: also the signification and translation of the words and phrases of the Bible in the seuerall languages, is receiued from hand to hand, &c. the Fathers vsually call these things by the name of Traditiō^f.

The Protestants admit these three sorts or kinds of Tradition, according to the doctrine and meaning of the primitiue Church g.

First, rituall and ceremoniall about things indifferent, to be vsed or changed according to the lawes of euery Church, and as they serue to edification, or otherwise.

Secondly, Historicall, which confirme and establish the doctrine of the Scripture.

Thirdly, Doctrinall, by way of explication or plaine deliuey of that doctrine, which is verbally contained in the Scripture.

But in the admitting hereof, we require two cautions; 1. That the holy Scripture be the rule of all Traditions whatsoever, thus farre, as that vpon examination they be conformable and subseruient vnto the same^h. 2. That they haue the testimony of the primitiue Church in the prime age thereofⁱ, and descend to our daies from the

Resp ad Claud. Saintes. pa. 18. & in Colloq. Possiacen. com. Gal. p. 3. Pet. Mart. com. Iud. 3. B. Bil-
 son of subiect. p. 4. pa. 581. & 586. D. Field of the Church, l. 4. Herbrand. disp. pa. 117. n. 17. Lub-
 bert. cont. Bellar. de script. pa. 631. Hosland. cont. Greg. Val. pa. 235. 239. Zanch. de Scriptur. & de
 oper. redempt. Whitak. controu. de Script. q. 3. c. 5. pa. 223. h B. Bilson: Teach what you will
 by tradition, so it agree with the written word of God, we be not against it. Hosland. Si ex tra-
 ditiones vrgantur quæ in ecclesia virgine fuerunt: quæque *συμφωνοῦνται τοῖς γράφοις*, admittimus.
 i Basil hom. 28. contra Sabel. & Arrian. Ne Spiritum sanctum à Patre & Filio separet, absterreat
 te Dominica traditio. Dominus ita docuit, Apostoli prædicauerunt, Patres obseruarunt, Marty-
 res confirmauerunt, satis tibi sit, vt dicas quemadmodum edoctus &c Tho. Walden doct. fid. l. 2.
 ar. 2. c. 19. De dubijs fidei debemus inquirere, quid senserūt Apostoli, quid successores apostolorū,
 & deinceps viri probati v/q; ad nostra tēpora reliquerūt in scriptis, & secundū quod verba ipsorū
 concordant sic elicere veritatē. Cassan. de off. boni viri, ex Cath. trad. antiq perp. & vniuersali, &c.

same

same by the streame of succession, through ages following; and were receiued as Apostolike in other Churches as well as the Romane.

Thus the state of the question betweene the Papists and vs in the Controuersie of Traditions, stands in these three points.

First, whether there be Traditions of equall authority with the Scripture, teaching diuers parts of doctrine, or other articles of faith^k and religion besides the same?

Secondly, whether any traditions are to be admitted, but such as being examined by the Scripture, as the supreme rule of diuine truth, are proued conformable to the same?

Thirdly, whether Traditions wanting the plaine testimony of the primitiue, and other precedent Churches are to be receiued, vpon the bare credit and asseueration of the Romane Church and Pope?

The Papists in euery of these affirme, and we deny. And they maintaine many dogmaticall Traditions besides the Scriptures: Also, they will haue Tradition of equall authoritie with the written word, and to be beleued absolutely without subiection to the Scripture. And they giue authority to the Pope and Roman Synagogue to obtrude vpon vs Traditions of a later hatch, and such as were vnknowne and vnheard of by the primitiue Church, yea many which their owne Doctores, not long since haue condemned.

^k Bannes 2. 2. q. 1. ar. 10. de trad. Orationes esse ad sanctos faciendas, venerandas esse eorum imagines, &c neque etiam impresse & inuoluate Scripture docent.

^l Calvin. contra Pigh. de lib. arbitrio. Non diffuciliter inter me & Pighium, in hac de traditionibus contentione conuenire posset: si modo Ecclesie traditionem, ex certo & perpetuo, sanctorum & orthodoxorum consensu demonstraret.

Two Arguments against the Doctrine of Popish Traditions.

Argu. 1. If Popish Tradition bee a part of the rule of faith,

faith, and of equall authoritie with the written word, then it must haue the same or equall testimonie and confirmation therewith. But it hath not such testimony and confirmation.

The written word of the New Testament was confirmed these fiue waies : 1. By the liuely testimony of the Apostles^m, God bearing witness with signes and wonders, and miracles, and gifts of the holy Ghost. 2. By the Scriptures of the Old Testament. 3. The primitiue Church had the very first coppies and authentically writings of the Scripture deliuered by the Apostles owne handsⁿ. And that Church deliuered the Scripture to posteritie, witnessing from whom they receiued it. 4. The written word hath the generall approbation and testimony of the whole Church of Christ in euery age thereof vntill this day, witnessing that the same is diuine. 5. The written word hath many impressions and notes of diuine veritie and grace in it selfe^o, whereby it perswadeth the faithfull, and assureth them that it is the word of Christ: But Popish Traditions want all these confirmations.

First, in speciall or distinctly they haue no testimonie of holy Scripture: The Apostles or Christ himselfe neuer preached them, for any thing we can certainly vnderstand; they neuer referred people vnto them, but oftentimes both in the Pharises and Gentiles condemne Traditions, which were verie like vnto these of Poperie: Math. 15. Mar. 7. Col. 2. &c.

Secondly, the primitiue Church doth not plainly affirme, that she receiued them from the Apostles mouth, as it did the bookes and doctrine of the New Testament. Our Aduersaries alledge some darke and vncertaine speeches of Fathers in prooffe of their Traditions: but they must

m Iren. l. 3. c. 5.
Discipuli veritatis
existentes, extra
omne mendacium
sunt.

n Tertul de
praescript. c. 36.

Apud quas ipsae
authenticae literae
eorum recitantur,
sonantes vocem &
representantes faciem
eiusque, &c.

Aug. coat. Faust.

Manich. l. 28. c. 2

& l. 33. c. 9.

o Horant, loc.

Cath. l. 2. c. 2.

Reuerentiam,
sua sibi maiestate
vltro conciliat.

Greg. Val. to. 3.

d. 1. q. 1. p. 5. Ita

lectoris mentem

commouet

vt nulla alia do-

ctrina,

must either giue vs plaine and manifest testimonies, or else acknowledge that the Scripture is more evidently confirmed by the primitiue Church then Tradition; which is the thing I affirme.

Thirdly, the Papists want the perpetuall consent, and generall approbation of the whole Church in euery age for their Traditions, which the Iesuites confesse in regard of sundry of them P.

Fourthly, our Aduersaries are forced for want of better prooffe, to confirme their Traditions by the testimonies of counterfeit and bastardly writings, bearing the names of ancient Fathers, Abdias, Martialis q, Dennis Areopagite r, Decretall Epistles f, &c. of the credit whereof many among themselves doubt. And for want of primitiue Fathers, the Papists t make their schoole Doctors liuing within foure hundred yeares, one of their witnessnes and meanes to proue Tradition by.

Fiftly, Popish Traditions in themselves, to wit, the Popes royall Supremacie, Adoration of Saints and Images, Church-seruice in an vnknowne tongue, single life of the Cleargie, Communion in one kinde, praying to dead men, &c. are repugnant to the holy Scripture: and many Articles of Tradition lately defined by the Trent Councell, were in former times either opposed or doubted of, by learned Papists and Schoolemen u.

And from these premises I reason in this manner: That whose credit and authoritie depends onely vpon the Ro-

sius, qui scripsit libros de diuinis nominibus & cœlesti hierarchia, certum non est. f Azor, instit. mor. p. 1. l. 10 c. 8. Quamuis eiusmodi epistolæ decretales, non ita constantem & certam auctoritatem apud omnes habeant. t Greg. Val. to. 3 d. 1 q. 1. p. 7. n. 45. pag 377. Carb. introd l 4 c. 8. pag 472. u Biel. 4 d. 17. q. 1. alledgeth diuers Schoolmen, doubting of auricular confess. ô. B. Rhenan. in Terrul præf. ad Lector. See Bonau. 4 d. 11. q. 2. de Transtib. tantiatione. Altifiodor, sum. l. 3. tr. 8. c. 5 quæst. 6. of inuocation of Saints. Multi dicunt quod nos nec oramus Sanctos, nec ipsi orant pro nobis, &c.

p Azor. instit. mor. p. 1. l. 4. c. 11.

Gretl def. Bellar. de verbo Dei,

l. 4. c. 9. Fieri potest, vt anteaclis

seculis, res non fuerit plane pa-

tesacta, &c. Vt aliquid censca-

tur apostolica traditio, non est

necesse, vt omni tempore ab vni-

uersis fidelibus creditum sit.

q Bellar. Recog. l. 2. de monach.

Epistolæ Martialis Apostoli, &

liber Abdias, de rebus gestis A-

postolorum citantur a nobis,

tum hoc loco, tum alibi, quo-

niam ab aliquibus recipiantur.

r Gaetan. com. Act 17. An iste

fit ille Dionysius, qui scripsit libros de diuinis nominibus & cœlesti hierarchia, certum non est.

f Azor, instit. mor. p. 1. l. 10 c. 8.

Quamuis eiusmodi epistolæ decretales, non ita constantem & certam auctoritatem apud omnes habeant.

t Greg. Val. to. 3 d. 1 q. 1. p. 7. n. 45. pag 377. Carb. introd l 4 c. 8. pag 472.

u Biel. 4 d. 17. q. 1. alledgeth diuers Schoolmen, doubting of auricular confess. ô.

B. Rhenan. in Terrul præf. ad Lector. See Bonau. 4 d. 11. q. 2. de Transtib. tantiatione. Altifiodor, sum. l. 3. tr. 8. c. 5 quæst. 6. of inuocation of Saints. Multi dicunt quod nos nec oramus Sanctos, nec ipsi orant pro nobis, &c.

mane

mane Church now being, or vpon the same since the six hundredth yeare, is of inferior credit to the scripture: whose authoritie dependeth vpon the testimony of the holy Ghost, speaking in the Scripture, vpon the plaine testimonie of the Apostles, and vpon the testimonie of the primitive Church, which receiued them from the Apostles: and lastly, vpon the generall approbation of the whole Catholike Church since the Apostles vntill now, no true Church of Christ euer doubting of them.

The authoritie of Popish Traditions, depends onely vpon the Roman Church, &c. and they want all other plaine testimonie, in regard of such a measure of testification, as the holy Scripture hath the same.

Therefore the authority of Traditions is inferior to the authoritie of the written word.

Argum. 2. Those things which proceede from the will of God onely, can be made knowne vnto vs no other way, but by the reuelation of the Scripture. All Articles of Faith and precepts of manners, concerning the substance of Religion, proceed from the will of God onely. Therefore they can be made known vnto vs by no other meanes but by the Scripture.

x Tho. Aq 3. q. 1
ar. 3. Aug. de
doct. Christ l. 2.
c 9. In hys libris
tinentes Deum
quarunt volun-
tatem eius.
L. 3. c. 1. Homo
timens Deum,
voluntate eius,
in Scripturis
sanctis inquit.
Bellar. de pec. l. 6
c. 3. Non est de
rebus quæ pen-
dent à diuina volun-
tate, aliquid asserendū, nisi Deus ipse in Script. sanctis, tale aliquid reuelauerit.

The first proposition is deliuered by diuers learned Doctors of Rome: Thomas Aquinas teacheth the same in expresse tearmes^x, saying; *Ea quæ ex sola Dei voluntate proueniunt, &c. nobis innotescere non possunt, nisi quatenus in sacra Scriptura traduntur, per quam diuina voluntas nobis innotescit.* The things which proceede from the will of God onely, cannot be made knowne vnto vs but so farre as they be deliuered in holy Scripture, by which Gods will is manifested.

Gerson

Gerson the Chancellor of Paris y, *Men must dare to say nothing in diuine matters, but that which is deliuered in the sacred Scripture. The reason whereof is, because the Scripture is giuen vnto vs a sufficient and infallible rule, for the regiment of the whole Ecclesiasticall body and all the parts thereof, to the end of the world.*

y Gers. exa. doct. p. 2. confid. 1. Gabr. Can. miss. lect. 71. Verbum Dei sacra Scriptura, quæ ab ore Dei procedit, ipsius indicat voluntatem: per quas solas plenam Dei voluntatem intelligere possumus. Gers. p. 1. ferm. de Circumcis. Dom. confid. 1. Sacra Scriptura est regula sufficiens pro regimine Ecclesiæ.

The second proposition is manifest, and also testified, Mat. 16. 17. 1. Cor. 2. 9. 10. 11.

luntatem intelligere possumus. Gers. p. 1. ferm. de Circumcis. Dom. confid. 1. Sacra Scriptura est regula sufficiens pro regimine Ecclesiæ.

Paragr. 4. *Canus concerning Traditions.*

T. W. *Canus his words are*^a; To the confutation of Heretickes, there is greater force in Tradition then in Scripture. *And againe*; Tradition hath greater strength against Heretickes then the Scripture; yea, almost all disputations with them, must be determined by the Scripture. *Maister white setteth downe Canus his meaning in this manner*: There is more strength to confute Heretickes in Tradition, then in the Scripture; yea all disputations with them, must be determined by Tradition, &c.

^a Canus loc. 1. 3. c. 3. fundam. 4.

1. M. *White leaueth out the aduerbe fermè almost, or in a manner.*

Answ. 1. Canus accounteth the Scripture of it selfe, altogether insufficient to confute Heretickes, because the sence thereof whereupon confutation dependeth, is onely attained by Tradition^b.

^b Quis verus ac legitimus Scripturæ sensus, non nisi traditione ecclesiæ certo cognosci possit.

2. Hee maketh Tradition the touchstone^c whereby

^c Lydius lapis, &c. in manu Ecclesiæ, quo falsas verasque doctrinas exploraret. Lindan, Panopl. 1. 1. c. 2. Vnica sacra anchora Catholice Ecclesiæ, traditio.

false

false doctrine is examined and tried; whereupon it followeth, that as M. White speaketh, all disputations must be determined thereby.

Thirdly, he affirmeth, there is greater strength in Tradition to confute Hereticks then in Scripture.

d Canus ib.
Steuart.com.
1. Cor. II.

Fourthly, all Controuersies must be decided by the sence of the Scripture; but Tradition conteines the sence of the Scripture^d. Therefore all controuersies, according to Canus, must be determined by Tradition.

Obiect. 2. M. White conceales the reason, which Canus rendreth of his speech.

Answ. 1. Maister White did neuer intend to write out all Canus his booke. 2. Canus his reason changeth not the sence of his speech, but confirmeth the same.

Obiect. 3. Canus borroweth his assertion from Tertullian, which M^r. White concealed.

e Egesippus,
Ignatius, Ire-
næus, Hilarius,
Vincentius Lyr.

Answ. First, Canus himselfe affirmeth no such thing, but onely in confirming his opinion, vseth the testimony of Tertullian, with five other Authors^e; neither is Tertullian, but Vincentius Lirineasis, placed next in order to those words of Canus.

f Legis & Pro-
phetarum, quæ-
dam probat,
quædam impro-
bat.

g Regula fidei
est, vnum om-
nino Deum
esse, &c.

Secondly, Tertullian is not of Canus his iudgement; for although in his booke of Prescriptions, he lay vpon occasion, that Hereticks must be confuted by Tradition: yet he neither meaneth all Hereticks, but such as denyed the Scripture in whole or in part^f: neither by Tradition vnderstandeth he a diuers doctrine from the Scripture, but the preaching and doctrine of the Apostles and primitiue Church by word of mouth, containing the very same matter in substance with the written word^g,

Quid est hoc depositum tam tacitum vt alterius doctrinae deputetur?

and

and making no addition of other parts or points of faith thereunto.

If this Popish Priest could shew vs his Traditions about the Supremacie, Transubstantiation, Purgatorie, Inuocation of Saints, &c. in Tertullian, he spake to the purpose: but now hee æquiuates onely in the word Tradition, and deludeth his followers, perswading them that they haue this old Doctor on their side. But in very deed Tertullian^h effectually and constantly maintaines the perfection of the Scripture, and confutes the opinion of Canusⁱ, and other Papists who say; *That the Apostles deliuered not all the mysteries of Religion to the faithfull in publicke, but some part thereof in secret to the perfecter sort*^k.

T.W. Saith, they distrust not the Scripture, nor want the same to proue their Catholike doctrine.

Ans. 1. The same is not necessarie to prooue their Catholike doctrine, all parts whereof can better stand without the Scripture then with the same. 2. They locke vp the Scripture in chaines and muzzle it, and will not suffer the same either to goe one foote, or speake one word more then their Pope allowes it. 3. The Scripture as it speaketh in his owne voyce, or in the voyce of the primitiue Church; or lastly, as it is expounded by many of their owne Doctors, will not proue their Popish Articles: witnesse first the place of Math. 16. which Stapleton^l saith, verbally maintaineth the Supremacy, but according to the generall consent of Doctors, and many Popish Writers, containes no such thing^m. The Text of S. Iohn, from which only they deriue auricular confession,

rom, Chrysostom, Augustine, Leo, Eusebius Emiffen. Isidor. Beda, Haimo, Rabanus, Lira, Hugo Victor. Aeneas Siluius, Cusanus, Gerson, gloss. Gratian. Panormitan. Gloss. ordinaria, Willemus, Stella, &c. See Aeneas Silu. hist. Concil. Basil.

^h Tertul. de car. Christi c. 2. & c. 7. de resur. car c. 3. & c. 45. & cont. Hermo. c. 22. ⁱ Canus loc. l 3. c. 3.

^k Tertul. de præscript c. 22. Iren. l. 3. c. 14.

^l Stapl. Rel. c. 3. q. 1. ar. 1. Est hæc Christi verbalis constitutio, &c. ^m Origen, Cyprian, Hilarie, Ambrose, Hie-

n Scot. 4. d. 17.
 q 1. ar 1.
 o Caietan. com.
 Ioh. 20. Fateor,
 &c.
 p Caietan. com.
 1. Tim. 6. Com-
 missum gregem
 sub d. positi no-
 mine custodi-
 endum mandat.
 q Suar. de f. fid.
 Cath. cont. sect.
 Angl. l. 1. c. 10.
 r See their com-
 mentaries vpon
 1. Tim. 6. v. 20.
 f Alchaf. com.
 Apoc. 11. v. 2.
 not. 5. Non arri-
 det eorum ex-
 positio, qui ad
 ignem purgato-
 rij applicant,
 &c.
 t Antonin. sum.
 hist. p. 3. tit. 23.
 c. 4. §. 3. Sum-
 mus Pontifex
 vidit in somnis,
 quod Latera-
 nensis Ecclesia,
 quasi suis com-
 pagibus resolu-
 ta, grauem mi-
 naretur ruinam:
 quod cum tre-
 mens, ac me-
 rens aspiceret,
 ex aduerso vir

Dei Dominicus occurrebat, & humeris superimpositis, totam illam casuram fabricam sustenta-
 bat. Ganzaga de orig. seraph. relig. par. 1. pag. 1. Reuersus ad quandam Crucifixi imaginem fer-
 uentius semet orabat, ab eaque vt labentem eius domum, omnino tanquam minitantem ruinam
 repararet, prepositus est.

Ioh. 20. 23. according to Scotusⁿ and Caietan^o, two of
 their most subtile Doctors, contains no precept of that
 Sacrament. The place of Paul, 1. Tim. 6. 10. commonly
 produced by them for Traditions^p, and hotly pressed
 by Suarez against the Kings Maiestie^q, to proue that the
 English faith is not Catholike, because the same is not re-
 ceiuied of Romane Prelates who are the Timothees, in
 whose custodie is the heauenly disposition of sacred
 truth; according to Lira, Thomas, Caietan, Guilliandus^r,
 &c. hath another sence & meaning. And their onely text
 for the fire of purgatorie, 1. Cor. 3. 15. according to Al-
 chasar^f a famous Iesuite, treateth not of this purging fire.

And in very deed, the great frame of Poperie, both for
 the doctrine and exposition of the Scripture, leaneth on-
 ly vpon the Lateran Church, holden vp by the shoulders
 of Frier Dominick^t and Ignatius Loiala, and their ge-
 neration. And the Papists are destitute of the Tradi-
 tion, they so eagerly contend for, *Neither are they able
 to proue one maine or capitall Article of their Trent faith by
 Tradition, beginning in the primitiue Church, and descen-
 ding to our age by the perpetuall current of the Doctors of
 the Church euer since.*

T.W. *Thus we see how our Doctor by his fowle collusions,
 hath laboured seuerall waies to oppresse and obscure the wor-
 thinesse of Gods Catholike Church.*

Ans^w. The present Roman Church, in respect of those
 Articles which it maintaineth against the Church of
 England, is not Catholike.

T.W.

T.W. *He falslie ascribeth vnto her head an vsurping so-
neraigntie.*

Ans. The earth neuer felt nor saw so fowle an vsur-
per as the Pope: who exalteth himselfe aboute the law of
Christ, conculcates the highest Maiestie vpon earth,
incrocheth vpon the right of the Church^x, and had hee
power to his will, would be an absolute Monarch, both
spirituall and temporall ouer all the world^y.

T.W. *She euer sendeth forth most glorious beames of
splendor and truth, and perpetuitie, according to that of the
Psalmist, He hath set his Tabernacle in the sunne; which
contrary to our inuisibilists for these 1600. yeares, did neuer
set vnder the Horizon of an vniuersall Latencie: That sun
which neuer expatiates beyond the Tropicks of Gods Tradi-
tionarie or written word; that sunne which with it defining,
and infallible authoritie, in explicating the true sence of Gods
word, dissipates and dissolues all cloudes of error: finally,
that sunne whose concentrous uniformitie could yet neuer
brooke any innouation or noueltie.*

Ans. We both of vs, Protestants and Papists, acknow-
ledge a visibilitie of the Church, and a perpetuitie of di-
uine truth in the same, but we differ about the manner
hereof. You will haue it at all times gloriously visible, al-
ledging Psal. 19. 4. and to professe truth entirely, free
from all error and corruption, and that the Popes and
Prelates doe thus: But we reade your owne Authors^z,
complaining of grosse ignorance, hellish wickednesse,
and damnable hypocrisie in your Popes and Church^{*}:

sed mundi dominum, se esse prædicaret. ^z Alph. Castr. con. hæ. l. 1. c. 4. Plati. in Iul. 1. * Bern.
in Pl. qui hab. f. 6. & 7. & in Cant. serm. 33. Serpit hodie putida tabes, per omne corpus Ecclesiæ.
Abbas Vſper. Sapientia præ omnib⁹ inuisa, &c. Gerſ. ep. Brugis scrip. ta to. 4. Ita à planta pedis vsque
ad verticē, &c. Con. Basil. ep. synod. Cū omnis Christianæ, & ecclesiasticæ disciplinæ vita extincta
sit, &c. Adr. 6. citatur ab Espenceo, Tit. 1. p. 71 Quibus (peccatis) ad desperationem fere laborat.

u Lamber. Scal-
nab. hist. Germ.
Henricus impe-
rator, nudis pe-
dibus, ieiunus, a
mane vsque ad
vesperam per-
stabat Rō. Pont.
sententiam ex-
pectando: hoc
secundo, hoc
tertio die fecit.
Naucle. Gen. 40
Summus Pont.
Imperatoris col-
lum pede com-
primens ait, Su-
per aspidem &
basiliscum, &c.
Math. Paril hist.
Angl. Henric 3.
Nonne rex An-
glorum, noster
est vasallus &
mancipium, &c.
Gerſ. de potest.
eccles. lect. 11.
^x Zabar. de schis-
pag. 560. Ex hoc
infiniti sequuti
sūt errores, quia
Papa occupauit
omnia iura in-
feriori eccles.
^y Papir. Masson.
de episc. Vrb. l. 5
in Bonif. 8 Cum
Bonifacius non
Galliæ solū,

And the Scripture prophesieth of an Apostasie from sinceritie of faith, in the outward face of the visible church, and premonisheth concerning Antichrists comming, and deceiueable errors, 2. Theff. 2.

There shall be in all ages a visible Church in earth, some parts whereof professe diuine truth in the substance of Religion; but that there must be a Church in al ages gloriously visible, and wherein the chieftest Prelates sincerely maintaine Gods truth without all error, is a matter affirmed by your selues, but controlled by experience and truth. And the princely Psalmist affirmeth no such thing, Psal. 19. 4. speaking literally of the Sunne, Gene. 1. 16. and mystically of Christ, according to the exposition of your owne Authors ^a.

^a Iansen. para-
phra. Psal. 18.
Genebrard.
com. ib. v. 6.
Bellarm. explan.
Psal. 18.

Also, your Roman Church is of later daies, become indeed a planet or wandring star, Iude, v. 13. but yet hath little similitude with the Sun, vnlesse in scorching heate, whereby it consumeth the sap and moysture of goodnesse: and many people by reason of the wrong and oppression they receiue from your Pope, doe curse and cry to God for vengeance against him ^b: like as some Inhabitants of Africk, are reported to curse the sunne when it riseth, because of the vehement heate, wherewith it annoyeth them.

^b Math. Westm.
an. 1246. Deuo-
tionem in odiū,
& maledictio-
nem conuenie-
bant, &c.

^c Sext. decret.
c. 1. Romanus
Pontifex, qui
omnia iura in
serinio pectoris
sui censetur ha-
bere, &c.

^d Bos de sig. l. 16
c. 10. Scriptura
non refertur in-
ter eiusmodi
principia.

Neither is the motion of your Church within the Tropicks of written or Traditionarie word, as you pretend; but indeed within the compasse of the Popes spirit and will ^c, you conculcate the written word, excluding it from being a principle of Religion ^d, and you regard not the Traditions of the Apostles or primitiue Church: and vnlesse you may haue libertie to canonize a new Traditionarie word, you are vnable to iustifie the Articles which

we oppose, and you defend. We expect primitive Traditions^e, and antique Ordinances of the Apostolike Church, and you tender vs nouelties, and articles of a later hatch; and you deale with vs as Tertullian speaketh of the Gentiles^f; *Laudatis antiquitatem, & nouè de die uiuitis: You magnifie antiquitie, but fashion your Religion after a new cut.*

And surely, will you but indifferently consider, it will appeare that the verie bodie of your Church is cast into a new mould: and whereas in the Apostles age, and many descents after, it was a spirituall state, now it is become an earthly Monarchie and kingdome of this world^g, contending in our daies^h more eagerly for the domination of the earth, then it did in the prime age for the inheritance of heauen: your graue Diuines at Rome and other places, doe at this houre eagerly propugne the temporall Monarchie of the Church. And the thirst of your Pope after worldly dominion, is so vnquenchable, that Kings and Princes the Lords annointed, whose Maiestie by diuine law is sacred as his owne, Psal. 82.2. Exod. 22. 28: and which no religiõ besides Popish, did euer violate or assaile, haue their liues and kingdomes in ieopardie, and sometimes there is but a step betweene them and death, by meanes of your religious proiects. And whereas in times past it was Catholike conscience, *To feare God*

e D. Fulk contr. Rhem. 1. Tim. 6. n. 3. You are neuer able to proue your traditions from hand to hand, from age to age, from bishop to bishop, whereof you falsely boast &c. f Tertul. apol. c. 6.

g Zabarel. de schism. pag. 559. Quidam summi Pontifices, qui magis ad modum terrenorum principum, quam Apostolorum Ecclesiam rexerunt. Sander. de visib. monarch. l. 2. c. 4. Tam sacerdotalis, quam regia potestas, communicata est pastoribus ecclesiarum. Bellar. Recog. pag. 21. Ex illis verbis, Ioh. 21. Pasce oues

meas, colligi auctoritatem imperandi regio more. Sext. c. periculof. gloss totius orbis tenet principatum. h Bellar. Recog. de sum. Pontif. l. 5. c. 4. Dum hæc recognoscere, acriter de hac re, inter scriptores disceptabatur. Fr. Bozius lib. 5. de temporali monarchia Papæ. Bos de fig. l. 16. c. 1. Papir. Masson. de episc. Vrb. l. 5. in Bonifac. 8. Pontifex maiore odio incensus mittit in Galliam quendam clericum archidiaconum Narbonensem, cum literis quas publicari iubebat. *Ille autem continebant diras in Philippum, nisi in temporalibus æque ac spiritualibus subditum se Romano Pontifici profiteretur.*

i Tertul. de idol.
c. 15. Quod at-
tinet ad honores
Regum & im-
peratorum præ-
ceptum habemus,
in omni obsequio nos
esse oportere,
&c. Contra Scap.
c. 2. Colimus
Imperatorem,
&c. ut hominem
a Deo secundū,
& solo Deo
minorem.
Polycarp. apud
Euseb. hist. l. 4.
c. 15.
Chrys. ad Rom.
hom. 23. & ad
pop. Antioch.
hom. 2.
Greg. Naz. or.

18. ad ciues trep. Cyril. Alex. epist. dedic. ad Theodos. in lib. contra Iulian. Theodorit hist. l. 4. c. 8.
Aug. de verb. Dom. ser. 6. k Chrys. ad pop. Antioch. hom. 6. l Bellar. de Pontif. Rom. l. 5. c. 6.
Non potest Papa deponere Principes, &c. tanquam ordinarius iudex: tamen potest tanquam
summus princeps spiritualis. Non directe & immediate, sed indirecte & in ordine ad spiritualia.
Vide Sander. de visib. monarch. l. 2. m Baron. annal. to. 11. ex Gregorio 7. Sentent. Card. Ba-
ronij. super excommunicat. Venet.

and honour the Kingⁱ. 1. Pet. 2. 10: and all the world be-
leeued Christ Iesus, speaking in Salomon, *By me Kings*
raigne, Prou. 8. 15: and no person had right to remooue the
Diademe, and take the Crowne from the Kings head, but God
himselfe, Ezech. 21. 26. 1. Sam. 15. 28: in our daies the
Tricrowned Priest and Nazarite of Rome, either by a
spirituall or mixed iurisdiction (such as Esay describeth,
saying; *Thy wine is mixed with water*) can vnloose and
knap in sunder the girdle of Princes, euen as a thred of
Tow is broken: And imperiall Soueraigntie, the pillar &
foundation of tranquillitie and pietie in the Common-
wealth^k, 1. Tim. 2. 2. Iud. 21. 25. must depend vpon the
curtesie and ankle bones of a Popish distinction^l: and
Traditionary exposition of Scripture, fetching his pede-
gree from Pope Hildebrand, to wit; *Surge Petre &*
maçta, Act. 10. 13^m. That is, Go kill and confound
Kings.

CHAP. V. Paragraph. 1.

*whether inward faith be needfull to make one a member
of the Church.*

T. W.

MAister white suggesteth, that we require not any true
and inward faith, or other vertues, to denominate

or

or make one a perfect member of Gods Church, but onely an inward shew thereof: and to this end introduceth Bellarmine^a, speaking thus: No inward vertue is required to make one a part of the true Church, but onely the external profession of faith.

^a Bellarm. de eccles. l. 3. c. 2.

Ans. Here againe you play the falsarie; for D. White produceth Bellarmine to no such end.

Your Compartner A. D. had said; *The note of sanctitie belongeth not to the Protestants Church, by reason many of their people are evidently more wicked, then they were in former time.*

Doctor White, besides other answer, denies the consequent of this reason, affirming; That Papists themselves doe not make personall sanctitie a note of the Church; and for proote hereof^b he produceth Bellarmine, &c. From whose assertion it followeth, that the former illation of A. D. is false. For if no inward vertue be required to make a Christian an absolute member of the true Church, but onely external profession of Faith, and communion of Sacraments, then personall sanctitie which consisteth principally of inward vertues, is no note of the Church, because the same is separable from many true members thereof.

^b Harding. Staphilus. Baronius.

T. W. Bellarmine acknowledgeth, that all Theological vertues are found in Gods Church, and that inward vertues are necessarie for a Christian soule: and he compares such as want the same, to the lesse profitable and excrementall parts of the bodie: and Maister White wrongeth the Cardinall, who saith; That a man onely of outward profession, is but aliquo modo pars ecclesiæ, meaning onely in an imperfect or equivocal manner of being, &c.

Ans. First, this remoueth not my Brothers answer to

c Stella com.
Luc. 18. Nunc
adeo creuit vi-
tiorum tem-
pestas, &c.

Lambert. Scaf-
naburg hist.

Germ. pag. 210.

O mores, O
tempora, &c.

Platin. vita Mar-

cel. 1. Vitia no-

stra eo creuere,

vt vix apud Deū

miseri cordiæ

locū relinquunt.

Concil. Basil.

resp. synodal.

Omnis ecclesi-

asticæ & Chri-

stianæ vitæ dis-

ciplina, vbi que

pene extincta

videtur.

d Stapl. Rel. c. 1.

q. 2. ar. 1. notab.

Solent hæretici

dicere, sanctos

esse proprie

membra eccle-

sie, alios im-

proprie & equi-

uocce: sed fal-

luntur, &c.

Bannes 2. 2. q. 1.

ar. 10.

e Platina vita

Ioh. 13. Sunt qui

scribunt hunc sceleratissimum hominem, seu monstrum potius, &c.

f Constan. Concil. sess. 11.

ar. 5. Fax vitiorum, & diabolus incarnatus.

Benedict. 9. apud Baron. annal. to. 11.

Alexand. 6. a-

pud Guicciardin. & alios.

g Bellar. de imā. l. 2. c. 21. Quod non dicitur, nisi improprie, simpliciter negari potest.

Stapl. Rel. c. 1. q. 3. ar. 6. ad. 4. Nisi forte æquiuoce, quod perinde est ac non esse.

A. D: for although Theologicall and inward vertues, be alwaies found in some members of the Church; yet the same may be wanting in many^e, and sometimes in the most: and the multitude of those which want them, being according to Bellarmine, absolute members of the visible Church, may be more wicked then people were in former times.

2. The last part of the answer, which is, *That a man of outward profession onely, is a part of the true Church, in an imperfect and æquiuocall manner of being onely*, is both repugnant to the Tenet of your owne Doctors^d, and subuerteth the Popish Church: for hence it followeth, that the Roman Pope when he is a wicked monster^e, and Deuill incarnate^f, is not the visible head of the Church: for hee which is a member in an æquiuocall manner of being^g; to wit, like a wooden leg, or a head of brasfe, is no organicall part, no head or instrument to cause influx of Faith or Sacraments into the bodie of the Church, as our Aduersaries maintaine their Pope doth. And hence it followeth, that the Romane Church is many times a breathlesse and headlesse lumpe, without any Faith or Sacraments; and as the head is æquiuocall, so the faith and religion, is in name onely such, and not in definition.

Lastly, if as Bellarmine saith, those persons which want inward vertues, are no otherwise members of the visible Church, then the haire of a mans head, his nailes and euill humors, are members of a naturall bodie; it is wor-

thy

thy the inquirie, how Popes and Prelates being such, can be the foundation of the militant Church or principall parts whereof the same consisteth; seeing it was neuer yet heard of, that haire, nailes, or euill humors, did principally constitute the frame of the naturall body of man.

Parag. 2. *Bellarmino concerning ignorance, and implicate faith.*

T. W. Maister white alledgeth Bellarmine^h, saying; ^{h Bellarm.de iustif. l. 1. c. 7.} Faith is better defined by ignorance, then by knowledge; to proue, that among vs the lay people are not bound to know what the matters of faith be. But Bellarmine speaketh of such knowledge as proceedeth from the demonstrable euidence of the thing known, and is incompatible with faith; and not of Christian vnderstanding, going with faith, and proceeding from diuine reuelation: for shame Maister White forbear to seduce any longer the ignorant, &c. making them beleue, that Bellarmine doth support a supine, and affected ignorance of the articles of faith.

Ans. 1. Bellarmine in the Chapter whence these words are taken, disputeth against Calvinⁱ, and excludeth from faith such knowledge as he affirmed to be necessary thereunto. ^{i Nunc aduersus Calvinum, &c.} But the knowledge which Calvin required vnto Faith, was not the knowledge of demonstration, such as the Manichees would haue; but onely the knowledge of reuelation, that is, the conceiuing by vnderstanding, the object beleueed, as the same is propounded in the Scripture. ^{Bonauen. 3. d. 24 exposit. textus.}

2. Bellarmine giues instance in children, women, rural

k Bellar. de iu-
stif. l. 1. c. 7. Cum
maxima pars fi-
delium vel prop-
ter ætatem pue-
rilē, vel propter
sexum mulie-
brem, &c.

Vide Stapl. Rel.
c. 5. q. 3. ar. 4.
ad. 8.

Espenc. com.
2. Tim. 3. De-
cantata hodie
per Catholicos
Carbonarij fi-
des, qui quic-
quid crederet
interrogatus,
responderit, cre-

dere se quod credit ecclesia, & ecclesiam in idem credere, quod ipse crederet. 1 Aug. de util.
cred. ca. 1. Greg. Val. to. 3. d. 1. qu. 2. p. 2. Manichæi contendebant, nihil esse amplius credendum,
quam quod possit evidenti ratione demonstrari.

rall and vnlettered persons, who (saith he^k) are numbred among the faithfull, and beleue the articles of the Trinitie and other points of Faith, although they scarce conceiue any thing in their minds besides the sound of the words. Hence it followeth, that Bellarmine excludeth from faith as a thing generally necessarie thereunto, all distinct knowledge of the matters beleueed: and then saying in the conclusion of the Chapter: That Faith is better defined by ignorance then by knowledge, he can meane no otherwise, but that grosse ignorance in diuers persons may stand with faith; and by the word *noticia*, he vnderstandeth both the science of demonstration which the Manichees^l required in faith, and also the knowledge of reuelation which Caluin requires.

Paragr. 3. *Whether Nauar make it heresie, to dispute of matters of faith.*

T. W. Maister white alledgeth Nauar, saying; It is heresie for a lay man to dispute of matters of faith. But the said Author maketh it onely mortall sinne, and a lesse offence then heresie.

m Sext. decret. l. 5
tit. 2. de hæret.
c. Quicumque.
n Nauar. enchir.
c. 11. n. 26. Sil-
uest. sum. v. disp.
Linwood l. 5. de

Ans^w. In the *sextus Decretalium*^m, the prohibition, forbidding lay men to dispute of the Catholike faith, vnder paine of excommunication, is placed vnder the Title *De hæreticis*: and Nauar in his Manuallⁿ, condemning in lay Magistr. c. præterea, gloss. Laicus nullo modo disputare debet de fide publice vel occulte.

men

men all disputation concerning matters of Faith, confirms his assertion by that Text of the Canon law: and this gave my Brother occasion to suppose, that Nauar accounted the same heresie. And in those places where Popery is in full strength, if lay men dispute and question matters of Faith, the sacred Inquisitors will be bold to examine whether they smel of heresie or not; and if estoones they doe the same, their law will pronounce them Hereticks indeed.

o Hasen Muller. hist. Iesuit. c. 3. Si contra disputet, ad domum Inquisitionis remittunt.

CHAP. VI. Paragraph. I.

whether Synesius be abused concerning his owne marriage.

T. W.

M Aister White, pag. 343. produceth a testimonie from Synesius Bishop of Ptolemais, who in an Epistle to his friend Euopius, writeth thus: The sacred hand of Theophilus hath giuen me a Wife, and hereupon I testifie to all men, that I will neither forsake her, neither priuily as an adulterer keepe her company, but I will pray to God to send me by her many and good children. Here our Ministers incredible deceit (of which he is to himselfe most conscious) lyeth, in applying the words, spoken by Synesius when he was a lay man, to him as he was afterward a Bishop and Priest, &c. Synesius after he was created Bishop of Ptolemais, liued for all the time after separated from the company of his wife: and he acknowledgeth in this very Epistle, that marriage, with a determination, not to leaue the

Niceph. hist. eccles. l. 14. c. 55.

com-

company of his wife, is a sufficient barre or let to Priesthood.

Now what doe you say Maister white? doe you not thinke that this your perfidious dealing being once made knowne, will become odious, &c?

Ans^w. Maister White saith, you haue a brasse visage, and are able to outface euen impudencie it selfe.

1. It is true, that Synesius whiles he was a lay man, penned this Epistle to Euopius: and being sollicitated by Theophilus and others, to become the Bishop of Ptolemais, excuseth himselfe as vnfit for so great a function: and among other impediments alledgeth his marriage, professing that he would by no meanes forsake his wife. But Theophilus and the rest vrge him notwithstanding to vndertake the Episcopall function: And touching his marriage and all other demands proposed by him, they leaue him to his owne choise, to do as seemed good vnto him. And it appeareth by diuers arguments, that hee forsooke not his wife: 1. he saith expressely, he would not forsake her ^c, &c. 2. Nicephorus affirmeth, that it was committed vnto him, κατὰ οἰκονομίαν, by fauour or dispensation to receiue the priestly dignity ^d: whereby it is manifest, that the Church condescended vnto him, and gaue him libertie to keepe his wife. 3. It is affirmed by no ancient Writer ^e, nor by Baronius ^f himselfe, relating this storie, that Synesius forsooke his marriage. 4. Langus ^g a Papist, in his marginall annotation, vpon this place of Nicephorus, saith; that Synesius would not put away his wife. 5. It was not simply vnlawfull in those daies for Bishops to liue in marriage ^h, and therefore Synesius be-

^c Niceph. hist.

eccle. l. 14. c. 55.

Omnibus præ-

dico, me illam

proprus deservu-

ram non esse.

^d De quibusdā

rebus, illi ambi-

genti, per com-

modam dispen-

sationem sacer-

dotij dignitatē

assumere per-

missum est.

^e Euagr. hist. l. 1.

c. 15. Suidas.

^f Baron. to. 5. an. 410. n. 72.

^g Langus annot. Niceph. l. 14. c. 55.

^h Socrat. hist. l. 5. c. 21.

Niceph. l. 12. c. 34.

Concil. Constantinop. 6. in Trullo. c. 13.

Index expurg. Belg. in Lango

pa. 77. hath not expurged it.

πολλοὶ αὐτὸν ἐν τῇ κυρίῳ τῇ ὁμοιοῦσιν, παῖδας ἐν

τῇ νομικῇ γαμετῇς περιήγαγον.

ing

ing otherwise minded, there was no absolute necessitie for him to forsake his wife.

To the abusive conclusion of this Popish Priest, I answer with Seneca, *Vt quisque est contemptissimus, ita est lingua solutissima*, The more vnworthy any one is, the more flipperie and riotous is his tongue.

Paragr. 2. *Concerning Paphnutius.*

T.W. For his further patronizing of Priests marriage, he vrgeth that often obtruded place of Saint Paul, Heb. 13. Marriage is honourable among all men, and at these words citeth in the margent Sozomen, as writing, that Paphnutius maintained the Protestants construction of that place, so as that Priests might absolutely marrie at any time.

Ans^w. Maister White produceth the Storie of Paphnutius, out of Sozomen, not to proue that Priests might marrie at any time, as you belye him: but to shew that Papists in the matter of Priests marriage, are varied from the primitiue Church.

And as touching the place of Paul, Heb. 13. 4. which you and othersⁱ affirme to be wrongly translated. 1. it is manifest, that Paphnutius vnderstood the place as we do, for otherwise it would not haue serued to proue the lawfulnessse of Priests marriage, for which he produceth it^k. 2. Chrysostome and Theophylact vnderstand the same of persons. *τίμιος ὁ γάμος πᾶσι*: Marriage is honourable to all, saith Chrysostome^l. And Vasques confesseth^m, that

ⁱ Greg. Martin. ag. transl. Rhem. Heb. 13. ann. 3. k Sozom. hist. l. 1. c. 23. Grece. & Latine, c. 22. *τίμιον ἢ γάμον ἀποκαλῶν, σωρο σὺν τῷ πνεύματι τῆς ἱδίας γυναικὸς συνίσταν.*

^l Chrys. in Heb. hom 33. ^m Vasq. paraphr. in Heb. 13. 3. Theophylactus interpretatur in omnibus hominibus. Lira. Caietan. D. Fulke ag. Rhem. Heb. 13. citeth more.

Theo-

Theophylact doth interpret it of all men as we do : and the latter part of the verse, Whoremongers and Adulterers God will iudge, being an opposition to the first part, sheweth that it is fittest to expound the same of persons.

T. VV. *The Councell of Nice did onely tolerate and permit the marriage of Priests, before their entrance into Priesthood, but not after their consecration; which doth absolutely crosse the scope of M. White, who will haue it lawfull for men to marrie after they be entred into Orders.*

n Bosius de sig.
15.c.9.
Figmentum est
quod de Paph-
nutio narratur.
Baron.to.3 an.
325. n.128.
Alan. Copus
dial.1. pa.154.

Answ. The learned Papists know, that this Storie of Paphnutius, and decree of the first Nicene Councell depending vpon it, makes against them; otherwise why doe they censure and reiect it ⁿ?

2. The Story being admitted, proueth that Matrimonie and Priesthood are compatible; and that a Priest liuing in wedlocke, may exercise his ministeriall office, without any offence to diuine law, or the primitiue Ecclesiasticall law.

3. There can no solid reason be giuen, why the vse of marriage before Priesthood, and continued afterwards; is rather lawful then that which is contracted after Orders.

But the truth is, the best of you are in a wood, and opposing your selues despitefully against Gods ordinance, the Lord hath confounded you, partly by his ex-

o Tertul.exhort
ad cast. c.7. Va-
ni erimus, si pu-
tauerimus, quod
sacerdotibus
non liceat, laicis
licere.

presse word. 1. Tim. 3. 2. 12. Tit. 1. 6. which as plainly ap-
proues the matrimonic of Ministers, as of any other per-
sons ^o: and also by giuing vp your Popes and Cleargie
to such intollerable filthinesse, as hath made your single
life ridiculous to all the world ^p. And the best you are a-

p Reade the story of Ioh. Cremon. Cardinall, the Popes legat, who hauing the day before, in a sy-
nod at London, condemned Priests marriage, was himselie taken at night in bed with a queane,
&c. Henric. Hunting. hist. Angl. 1. 7. Math. Paris. in Henric. 1. an. 1125. Math. Westmon. Henric. 1.
pa. 31. Fabian chronicle pa 326.

ble

ble to performe in this Argument, is to ieare and mow, and to befeble your feftators with the fat conceipt of a woman and a fteeple; fitter to be vttered by the wifeman of a morrice, then a Catholike Priest: of which Bernard faith *q*; *Toyes and idle words are vanitie in feular perfons, but in a Priests lips they be blaspheemies.*

q Bernard. de confid. ad Eugen. l. 2.

Parag. 3. *Saint Auguftine concerning fasting.*

T. W. *The Doctor for the great auerfion which he hath of fasting, and forbidden meates for certaine daies, writeth; that ancient Monkes made no diftinction of meates, and alledgeth Augstin^r, &c.*

r Aug. de mor. ecclef. l. 2. c. 33.

Anfw. Doctor Whites affertion is ^f; That the ancient Monkes were not the fame or like the Popifh, but of another kind, and among fundry other things they differ in their maner of fasting. For whereas the fubftance of the Romifh faft is difference of fifh and flefh, according to a pofitiue law of the Romifh Church: the ancient Monks knew not this Roman diftinction of meats, neither did they formally obferue the fame; that is, by a generall neceffitie ^t, or by vow, or with reference to the Popes decree ^u; or by efteeming any one kinde of meate holier then another ^x. But their fasting was a generall abftinence from all dainties, either flefh or fifh, or wine, or of any other kind ^y. And they did this freely without compulfion, law, or vow ^z: Also vpon iuft occafion they

(Digreff. 45.

Aug. ib. t Continent fe qui poffunt, &c. multi neque vefcuntur carni-bus, &c.

u Abftinent vel propter fratrum imbecillitatem,

vel propter fuam libertatem. x Pietatem fedulo exercent, corporis vero exercitationem ad exiguum tempus pertinere nouerunt. i. Tim. 4. 8. y Non folum a carnibus & vino abftinent, fed etiam ab ijs quæ ventris & gutturis prouocant appetitum. z Propter fuam libertatem.

vfcd

a De mor. eccl.
Cath. c. 33.

Aug de Ciuit.
Dei, l. 16. c. 37.
Non cibi gene-
re, sed auditate
immodesta
quenquam cul-
pandum.

Aug. cont. Faust.
Manich. l. 30. c. 5
Christiani non
hæretici sed Ca-

tholici, edoman-
di corporis cau-
sa &c. non so-
lùm à carnibus,
verùm à qui-
busdam etiam
terræ fructibus
abstinent, vel
semper sicut
pauci, vel certis
diebus atque
temporibus si-
cut per quadra-
gesimam fere
omnes, QUAN-
TO MAGIS
QUISQUE SEV-
VOLVERIT
SEV. POTVE-
RIT.

b T.W. doth
shew himsef
so resolute an
aduocate of ve-
nerie, so now of
epicurisme.

c Tertul cont. Marcion. l. 5. c. 15. d Paul. Iouiu. vita Leo 10. l. 4. Platin. vita Ioh. 13. Onuphr. in
Alexand. 6. e Petrus Rau. serm. synod. Can. cited by Coccius p. 2. thesaur. Cath. l. 8. ar. 6.

f Holcot sup. Sap. l. p. 182. Dæmones incubi. Gignunt communiter pingues, grossos, & corpulen-
tos, &c. * Colunt hunc vilissimum Deum, &c.

vised any food indifferently, as Saint Augustine testifieth
in the place alledged, saying ^a; *The same persons which re-
fraine when they are in health, if sicknesse constraine them,
receiue any foode without difference*; yea, they which bee
*in health, doe curteously minister the same to the weake, and
generally to all which cannot otherwise enioy their bodily
health: and whereas some persons foolishly refuse that which
is thus offered, they brotherly admonish them to beware, least
by vaine superstition they rather make themselues unhealib-
full then holy.*

In the conclusion of this Paragraph, Maister White is
called an Aduocate of venerie ^b, by reason he defendeth
Ministers matrimonie; and of Epicurisme, because hee
denies the Monkish distinction of meates: but it seemes
this Popish Priest neuer read Tertullian ^c, saying; *Lust or
venerie is not ascribed to matrimony, no not by the verie
Gentiles, but to inordinate, unnaturall, or prodigious lust,
(such as the Roman Priests, Monkes, and Popes ^d, doe
exercise, if their owne friends haue done them right.)
Oh how many wretched Priests in Italy, France, Spaine, and
other Regions, (saith Petrus Rauennas ^e) doe by incontinen-
cy flye more swiftly then an arrow to the region of hell! And
Holcot ^f; *Our moderne Priests are like Satyres or incubi
through letcherie: and as the incubi or night-mares are re-
ported to haue begotten Giants: So the Priests of Priapus and
Beelphegor* (Baal-Peor, Numb. 25. 3.) by the vehemencie
of lust, beget grosse and corpulent children.* And that Epi-
curus himsef hath not equalled the Popish Monkes in*

gluttonie

gluttonie, is shewed before, Chapter 2. in the answer to S. Hierom, §. II.

An obseruation concerning the matrimony of the Cleargie.

Because this Popish Priest being himselfe a votarie, and disciple of one, who, according to Saint Hierom ^g *shall* ^g Hieron. super Daniel. 11. De Antichristo, facilius interpretatio est, quod simul et castitatem, ut plurimos decipiat, *seigne chastitie that he may deceive the more*: doth very despitefully in sundry passages of his Treatise, condemne, abuse, and deride the matrimony of Protestant Ministers; therefore I will propose to the view of my Reader, some materiall obseruations concerning this matter: to the end it may appeare what cause our Aduersaries haue, either to glory in their owne pretended chastitie, or to calumniate in others lawfull marriage.

1. The doctrine of the Romists concerning single life of Bishops and Priests, is contrarie to the expresse word of God. 1. Tim. 3. 2. *A Bishop must be the husband of one wife, &c. one that ruleth well his owne house, hauing his children in subiection*, and verse 11. speaking of Deacons, *Euen so must their wiues* ^h *be graue, &c. let the Deacons be the husbands of one wife, ruling their children and their houses well.* Tit. 1. 6. 1. Cor. 7. 2. And from the foresaid Scripture, Clement of Alexandria ⁱ saith: *The Apostle admitteth the husband of one wife, whether he be a Priest or a Deacon, or a lay man, which useth matrimony without reprehension.*

And againe, *All the Epistles of the Apostles which teach sobrietie and continency, and which deliuer innumerable pre-*

^h γυναικας.
Caietan. Mulieres pro vxores,
proculdubio e-
piscoporum &
diaconorum.
Hugo Card.
Mulieres scilicet
ordinandos sunt.
i Clem. Alex. l 3.
ἀντιλήπτας γαμή-
ας ὁ μὲν. p. 199.

k Ignatius cited
by Langus, apud
Niceph. l. 4. c. 8.
Dionys. Corinth
episc. Niceph. lib
Μη τὸ βαρὺ φορ-
τίον τῆς ἀγνείας,
ὡς ἐπαγγέλλεται ἐν-
τὶ τῆς τοῦ ἀδελ-
φοῦ, τῆς δὲ τοῦ
πολλοῦ ἀδελφείας
καταρχαίᾳ.
l Tertul. exhort.
ad cast. c. 7.
m Cypr. ep. 19.
vell. 5. ep. 15.
n Cyprian. ep. 35
vell. 4. ep. 10.
o Hugo Card.
com. 1. Tim. 3.
Tunc licebat
sacerdotes ha-
bere uxores.
p Alph. Castro
cont. har. l. 13.
v. sacerdotium.
q Pammel. an.
Cypr. ep. 19.
r Æneas Silu.
ep. 136. c. Tha-
boritas. citatur
à Coccio thesau-
ro. 2. l. 8. ar. 6.
f Gerson. p. 4.
Dom. octau.
Epiphani. ser. de
mod. viuend.

cepts of matrimony, procreation of children, and household government, do no where prohibite or disanull honest and temperate matrimony. And this was the Orthodoxe faith of the prime Christians, who said ^k; *Impose the yoke of single life upon no man, for it is a perilous burthen, and hard to be kept, euen when it is obtained, if it be obserued of necessity.*

2. In Tertullian ^l and Cyprians daies, matrimonie of Bishops and Priests was reputed honourable and lawfull, Cyprian ^m speaking of one Foelix, saith; *That he administered the Priesthood vnder Decimus, and liued next vnto him with Victoria his wife: And in another place ⁿ, Let the priest Numidicus be placed among the presbyters of Carthage, who cheerefully beheld the Martyrs when they were burned, and with them his owne wife, Lateri suo adherentem, tary- ing by his side.* And the Papists confesse, that matrimony of the Cleargie was lawfull in the prime age of the Church. Hugo the Cardinall saith ^o: *It was then lawfull for Priests to haue wiues.* Alphonsus Castro ^p; *In the prime age of the Church we reade that Priests were married.* And Pammelius ^q vpon the former place of Cyprian: *In that age, because of the scarfitie of single men, wedded Priests were chosen.* And Æneas Syluius ^r, afterward Pope; *The primitive Church did not erre, which permitted Priests to enioy wiues: And Gerson ^f; In the primitive Church Priests were married, because then there were but few, and by reason they had wiues before their conuersion; and they vsed matrimony soberly, and the Church was not yet endowed with tem- porall possessions.*

coniug. collat. 2. Bonauent. 4. d. 37. q. 3. Tunc non fuit indicta clericis continentia. Claud. Espene. com. Tit. 1. Multis annorum centenarijs post Apostolos ecclesia primitiua defectu cœlibum, habuit sacerdotes maritos. Conrad. Cling. loc. com. l. 3. c. 36. Tempore nascentis Ecclesiæ, vsque ad Siriciij & Innocentij tempora coniugati ordinabantur in sacerdotes.

3. They

3. They which first disgraced wedlocke in the primitive Church, were Heretickes^r: and in the yeare 320. the Eustathians^u were condemned for despising married Priests. And the decree of the Councell of Gangra^x, touching the same matter, is very well knowne.

4. Although some ancient Fathers embracing the conceipt of Tertullian^y and Origen^z, and admiring single life, because of libertie and outward commoditie: as also because the world fauoured the same, did aduance by their doctrine and example solitarie chastitie, and disgraced matrimony: and some of their speeches, and name-ly of Hierom^a, scarce differ from heresie; yet the same Fathers^b acknowledge, that married persons were elected Priests in those daies. And Augustine^c saith, *The Church had many such.* And Socrates^d; *Not a few Bishops of the East, liuing in the Episcopall office, procreate children by their lawfull wiues.* And Chrysostome^e saith, *That wedlocke is so precious, that with it one may ascend to the throne and dignitie of a Bishop^f.*

5. The learned Papists acknowledge, that matrimony in the Cleargie is not prohibited by diuine law, but onely by Ecclesiasticall or the Popes law^g. And sundrie Papists^h haue affirmed, that it were profitable for the Church to haue the single life of the Cleargie remoued, because of that horrible scandall which Priests and Eccle-

^r Irēn. l. 1. c. 22.
Clem. Al. Strom.
l. 2. in fine, &
l. 3 per totum.
Epiphani. hæc. 26
Tertullian, Ori-

gen, turning
hereticks.
Aug. ep. 74 &
de mor. Manic.
l. 2. c. 18.

^u Sezom. hist.
l. 3. c. 13.

^x Concil. Gangr.
can. 4.

^y Tertul. exhort
cast. c. 3. & c. 9.

^z Orig. sup. Rō.
l. 10.

^a Hieron. in li-
bris cont. Iouin.

Lud. Viues
schol. Aug. de
Ciuit. Dei, l. 16.
c. 34.

^b Hieron. l. 1.
cont. Iouin. Eli-
guntur mariti
in sacerdotium.
Plurimi sacer-
dotes habent
matrimonia.

^c Aug. hæref.
40.

^d Socrat. hist. l. 5. c. 21. Gratian. d. 31. c. aliter & d. 36. c. Cenomannus. ^e Chryl. sup. Tit. hom. 7.
^f Hist. Trip. l. 1. c. 10. Spiridion habuit uxorem & filios, &c. vir clarus, &c.

^g Aug. Triumph. de pot. eccles. q. 92. ar. 3. Consilij & supererrogationis opus. Alphons. Castro
cont. hæc. l. 3. v. sacer. Altifod. sum. l. 4. tr. 9. q. 4. Tho. Aqu. 2. 2. q. 88. ar. 7. & Caietan. opusc. 10. 1.
tract. 27. Sot. 4. d. 38. q. 1. ar. 1. Siluest. sum. v. matrim. Mich. Medin. de continent. c. 1. Azor. p. 1.
inst. mor. l. 13. c. 12. Est communis sententia Theologorum veterum & recentiorum. ^h Aneas
Silu. in Platin. vita Pij 2. & de gest. Concil. Basil. Multi saluantur in sacerdotio coniugati, qui in
sterili cœlibatu damnantur. Panormitan. cum olim. de cler. Stephanus Anserius. Durand. Lin-
dan. Erasmus, &c.

i Antonin. sum.
hist. p. 2. tit. 6.
c. 1. § 21
k Sigebert. ch. 6
an. 1074. 18.

l Auentin. annal
Boior. l. 5.
m Lamber. Scaf
hist. Germ. pag.
201.
n Math. Paris.
Wil. Conquest.
an. 1074.
o Auentin. annal
l. 5. Cauda falax
sacrificulorum
in prouerbium
abijt.
p Bernard. de
conuers. ad cler.
c. 29.

q Auentin. annal
l. 5. pag. 448.

fisticks did bring vpon their Order by whoredome and filthinesse. And when after the 1000. yeare Pope Hildebrand generally obtruded the law of single life vpon the Clergie, that Act of his is censured by Historians and others, as a noueltie & a thing pernicious. Antonineⁱ the Archbishop of Florence, and Sigebert^k reporting how this Pope remooued married Priests from their office, say: *This was done by him nouo exemplo, after a new fashion, and as many conceiued, of an inconsiderate zeale, and that it caused a greuous scandal in the Church: and how, few Priests after the enacting of this law liued continently; but some for lucre and vaine-glorie feigned continency, and many did accumulate to incontinency, periurie, manifold adulteries, &c.* The same is affirmed by Auentine^l, Lambertus Scafnaburgensis^m, Mathew Parisⁿ, and others.

6. There was neuer generally, or in regard of the greater number, any true chastitie in the Popish Clergie; and euer since the law of single life was obtruded, whoredome and bawderie so shamefully distained them, that they became a by-word to the Christian world^o.

Bernard^p complaineth in this sort: *If according to Ezekiel his prophesie, we dig through the wall, we shall finde in the house of God an horrible abomination: for after and besides fornication, adulterie, and incest, the very passions of ignominie and workes of filthinesse, (Rom. 1. 27.) are not wanting, for which the cities of Sodome and Gomorrha, the verie nurses of filthinesse were preadammed. Some of the Priests of the Church are besprinkled with the lothsome and matterie filth of this uncleannes, and abstaining from the remedie of wedlocke, they breake out into all flagitious wickednesse.*

Auentine^q in the Storie of Pope Gregorie the scuenth, the

the Author of this compelled Eunuchisme, speaketh in this manner; *And thou, O vigilant Gregorie, what wouldest thou haue done if fortune had reserued thee untill our daies, in which to dally with women, to whore, drinke, to rauish and deflowre virgins, to adulterate wiues, is become the principall studie of Priests, in so much, that cauda falax sacrificulorum in prouerbum abiit?*

The Councell of Treuers^r celebrate in the yeare 1548. relateth as followeth; *To this sinne (of drunkennesse) is ioyned another more grienous staine of offence; to wit, the unlawfull societie of Priests and Deacons with women, which how intollerable enuy and hatred of all the professors of Catholike faith against sacred persons, it hath procured from the first beginning untill now, can hardly be expressed. And we must ingenuously confesse, that no staine of wickednesse hath more grienously offended the eyes of the vulgar, and ministred greater occasion to their rage and crueltie against the Ecclesiasticall state then this. Gerson^t reporteth, that in his daies the letcherie of the Popish Cleargie, was a generall and a rooted euill: and many iudged it a smaller offence for Priests to lue with Concubines of their owne, then to commit more grienous crimes with the wiues and daughters of their Parishioners, besides other more horrible abominations. Hugo Cardinalis^t: Priests in our daies are not the husbands of one wife, (according to Paul, 1.Tim.3.) but fornicators with tenne or twentie harlots. And lastly, Sigonius^u; An inquirie being made in Germany into Ecclesiasticall persons, there was scarce one found who was not a Simoniacke or a fornicator.*

7. Whereas the Papists in specious words reiectd wedlocke in their Cleargie, yet indeed they did practise and admit it: for although their Bishops and Priests kept

^r Concil. Treuir
sub Ioh. to. 4.
Concil. Suri
edict. 2 pag. 829.
Polydor. de in-
uentor. l. 5. c. 4.
saith the like.

^t Gers. de vita
spir. l. 4. cor. 14.
Inexperti for-
sitian erant hij
doctores, quam
generale, & quā
radicatum sit
hoc malum: quo
deteriora flagi-
tia circa vxores
aut filias paro-
chianorum, &
horrendæ abo-
minationes in
alijs proueni-
rent.

^t Hug. Card.
com. super
1. Tim. 3.
^u Sigon. de reg.
Ital. 9.

no women vnder the title of wiues, yet they generally maintained Lemans and Concubines which were an inferior kind of wiues ^x.

^x Lippoman.
cat. Gen. 22. Con-
cubinæ olim
non erant ille-
gitimæ & for-
nicariæ, sed vx-
ores minime
principales.

Lesleus de iust.
& iur. l. 4. c. 3. d. 7
Aliqui iurisper-
iti dicunt, con-
cubinatum legi-
timum coitum.

Barthol. & alij.
Constit. Otho.
de concub. cler.
gloss. Vxor co-
medit cum viro
in eadem pati-
na, eam honeste
induit, &c. sed
quando tenet il-
lam vt ancillam,
& mittit ad a-
quam, &c.

^y Oauphr vita
Alexand. 6.

^z Iustæ vxoris
loco pene ha-
buit.

^a Lamber. Scaf.
hist Germ.

^b Antonin. sum.
hist. p. 3. tit. 21.

^c 3. §. 3.

^c Iouius l. 4 de vita Leo 10. ^d Gloss. d. 8 r c. Maximin. ^e Gloss. Othon. de concubin. cler. Si secrete. Si non caste, tamen caute. Conrad Cling. loc. com. l. 3. c. 52. Vbi sunt, qui corrigunt tam aperta lenocinia, quod presbyteri, sub prætextu ancillarum, habeant concubinas, cum quibus tot habent pueros; aliqui legitimas apud se, friuole contra voluntatem maritorum, detinent vxores: aliqui virgines deslorantes, & penes se occulte retinentes, &c. aliqui pluribus non contentantur, sed hodie illam, cras alteram constuprant, &c.

Onuphrius in the life of Pope Alexander the sixt, saith ^y; *If this Pope at any time were not oppressed with businesse, he deuoted himselfe to all sorts of pleasure without respect, being especially addicted to women, of which he begat foure sonnes and two daughters. The chiefe of his Lemmans was Vannocia, a Romane, which by reason of her beautie and amorous dalliance, and maruellous fruitfulness in his meener fortunes, he detained in a manner as a lawfull wife ^z.*

Pope Hildebrand ^a, the Father of the generall decree of single life in the Cleargie, was reported to haue lulled night and day without any shame, in the armes and embracings of the great Countesse Maud: and that she being surprised with the stolne dalliance of this Pope, regarded not second marriage after the deceasse of her first husband. Reade Antonine ^b, reporting the like of Pope Clement the fift: and Pope Leo ^c the tenth was defamed, for sodomiticall filthinesse, with his Pages and Chamberlaines, saith Iouius, a Romish Bishop.

And as touching the common sort of Priests, Gratians glosse is not vnknowne ^d; *Few of them were found without that fault: And the glosse vpon Legat Otho ^e; If a Priest keepe his Concubine priuately within his owne or his friends house, he incurreth not the penaltie of this Constitution.*

Peter

• Peter Rauennas,^f and Michael Lochmaier^g, liuing about the yeare 1490. report, that *many Clearkes in their daies did openly keepe Concubines as their wines, and brought vp children*. And Clemangis^h: *The Priests being at a fee with the Prelates, doe commonly and openly keepe their Concubines*.

And Iacobus de Graphijsⁱ, a Monke of Cascina in Italy, liuing in our daies, complaineth; *Oh greenous (to be reported) Priests, Deacons, and Subdeacons, do in the open face of the world keepe Concubines as if they were wines, and openly bring vp their children*. And Frier Paul^k a Venetian now liuing, reporteth; that *the Abbot of Neruesa, besides other vnchaste behauiour, was accused to the State of Venice for daily filthinesse with his naturall Sister*. And one Scipio Saracino, a Canon of Vincenza, was in like manner accused, for putting in practise his lecherie euen within Churches.

8. If there were the loue of true chastitie in the Pope, and Romane Cleargie, why doe they tolerate and support the Stewes in Rome it selfe, and all other places of their gouernment? Sixtus the Pope in late times, as a Papist^l reports, *buildd a famous Stewes*. And the question being debated by Schoolemen of nicest conscience^m, whether it be lawfull for the Roman Church to tolerate harlots, is resolued affirmatiuely. And Iacobus de Graphijsⁿ saith; *That according to some great Canonists, the Popes law doth so farre forth tolerate fornication, that it compelleth harlots to play the queanes with any that will, proui-*

Venet. l. Italico, of the Order of Serui. 1 Cornel. Agrippa de vanit. scientiar. Nobile lupanar. Llamas sum. eccles. p. 708. Francisc. Sanfouin. de gub. reg. l. 11. c. de iud. Marefcal. Concil. delect. Card. de emendand. eccles. exhib. Paulo 3. to. 3. edit. Colon. col. 1551. Sleidan com l. 12. Gloss. Othon. de concub. cler. Videtur quod hoc crimen meretricij, sub dissimulatione transire debeat in ecclesia. m Gerf. de vita spir. l. 4. coral. 14. & p. 4. ser. Aduent. 2. de luxuria. n Iac. Graph. decis. aur. p. 1. l. 2. c. 75. n. 4. ita tenuit Decius in l. inuitus. n. 7. ff. de reg. iuris.

f Rauennas term in synod. Cam. g Lochmaier. paroch. pag. 134 Sum. prædic. de Luxur. lect. 7. Sicut patet de viris ecclesiasticis, qui ancillas sub titulo familiaritatis, in domibus suis continuo tenent, in quibus ipsimet dominantur, & peccandi liberas habent habenas. h Nic. Clemang de corrupt. stat. eccles. pag. 36. Gerf. defect viror. eccles. n. 66. Sacerdotes in consuetudinem duxerunt sub prætextu ancillarum habere concubinas. Espenc. com. Tit. 1. pag. 67. i Iacob. Graph. decis. aur. p. 1. l. 2. c. 76. n. 6. Vide Marium Belg de schism. & concil p 653. & 656. k Pater Paul.

ded alwaies that they be paid their fee.

o Clem. Alexan.
Strom. l. 2.
μέχρι γλώττης
ἀγάζοντες τὰ
δύματα.
pag. 181.

p Dio hist. Rom.
l. 56.

q Bonauent. 4.
d. 37. ar. 1. q. 3.
Tunc non fuit
indicta Clericis
continētia, pro-
pter paupertatē,
quia non tantū
abundabant
tunc, quantum
nunc.

Mald. sum. q. 15.
ar. 12. Si vique ad
hoc tempus sa-
cerdotes habu-

issent vxores, introducta fuisset in ecclesiam exitiosissima tyrannis: quis esset Princeps, qui nollet
esse sacerdos? r Lambert. Scaf. hist. Germ. Vt Romanus Imperator subditus Romano Ponti-
fici semper, dictoque obtemperans foret.

To conclude this obseruation: let our Aduersaries in their malice against honest matrimony, being Gods ordinance, beware lest that be verified of them which Clement of Alexandria ° speaketh of Plato and other Philosophers: *That they maintaining decrees of chastity with their tongue, serued vile lusts, some vsing Harlots and Lemmans, and many abusing young men.* And there is a memorable speech of Augustus the Emperor, in Dio Cassius P vsed to some of like affection with our Romane Priests: *It is not the loue of single life, and a desire to be without women, which hath perswaded you, for at his pleasure euerie one hath his mate by his side; but you seeke libertie for lasciuiousnesse and lust.* The true reason why the Pope doth so eagerly (against the Apostles doctrine) maintaine the single life of the Cleargie, is, temporall commoditie, and the worldly glory of the Church q, as Gerson intimateth in the words formerly alledged, *Nondum erat Ecclesia dotata.* And Bonauenture expresly deliuereth the same: *Whiles the Church was not endowed with temporall wealth and dominion, it had married Priests.* And it is to bee noted, that at the same time, and by the same Pope, who vsurped ouer the Magistrate^r, was this law of single life obtruded vpon the Church, and no doubt to the same purpose, to support the libertie, pride, and pompe of the Antichristian state.

Paragr. 4. *Whether Baronius be corrupted concerning miracles.*

T.W.

T.W. Our Minister laboureth to proue by the confession of Catholikes, that working of true miracles is common to Heretickes, and therefore no peculiar note of the true Church or faith: and to this end he alledgeth Baronius^a touching the miracles of Simon Magus, &c. But Baronius affirmeth not that these were true miracles, but impostures and slights onely.

^a Baron. annal. to. I. an 68. n. 22.

Ans^w. The word miracle is of a common signification, and comprehendeth both true and false maruels^b, betweene which there is this difference.

^b Aug. de Ciuit. Dei, l. 10. c. 16.

Illa quippe miracula deorum Gentilium.

Tertul apol.

1. True miracles haue three properties, 1. They are effected by diuine power, Exod. 8. 19. Psal. 77. 15. and 136. 4. 2. Their matter and externall Act, is reall, not fantastickall, or a delusion of sense. 3. Their finall cause is the confirmation of verity.

c. 23.

But false miracles, 2. Theff. 2. 9. are the worke of Satan, or some delusion of sense^c, or strange and rare effects, hauing hidden causes in nature or art: and their finall cause by which principally *quoad nos*, in respect of vs, they are distinguished from true, is falshood and wickednesse.

^c Aug. ibid. Specie tenus mortalium sensus imaginaria ludificatione decipiunt.

Aug. lib. 83. qu. 79. Quaedam miracula sceleratos homines facere, etiam pseudopphetas, pseudochristos, Math. 24. Mar. 13. & Anti-christum, 2. Theff. 2. qualia sancti facere non possunt, &c.

Vide Espenc.

These things being premised, I answer; Dr. White saith not as you charge him, that the working of true miracles (being such, according to all their causes) is common to Heretickes, neither produceth he Baronius to proue this; but vsing the word Miracle largely, as the Scriptures and Fathers many times do, he saith; The working of miracles, that is, of wonders and maruels^d reputed miracles, and such as cannot be discerned to be other, but only by their end, are common to Hereticks^e:

com. 2. Tim. 3. n. 14. pag. 90. &c. ^d Aug. de ciu. Dei, l. 20. c. 19. Gratian. conf. 26. q. 5. c. Nec mirum. Aug. sup. Exod. q. 21. ^e Suar. def. fid. Cath. l. 1. c. 7. Hæc adulterari possunt, & ita exterius fingi, vt non sint necessaria signa veræ fidei.

and

and this is the plaine doctrine of the Scripture and Fathers. Deut. 13. 1. Math. 24. 24. 2. Theff. 2. 9. Reuel. 13. 13.

f Baron.
an, 360. n. 21.

And Baronius^f affirmeth thus much, producing Anastasius Nicenus, who reporteth of a Macedonian Hereticke; *I beheld an Hereticke of the sect of Macedonius, at Cyzicum, who by pretext of praier remoued an Oliue tree out of the place wherein it grew, &c. and this same Heretick caused a dead man to speake, &c. wherefore it is not meete to admit euery one which worketh signes, for a Saint, but we must examine things according to the Apostles rule: Beleeue not euery spirit, but try the spirits whether they be of God or not.* 1. Ioh. 4. 1.

g Antonin. hist.
p. 3. tit. 23. c. 1.
§. 3. Dominicke
making the
signe of the
crosse, and tra-
uelling in great
showers of rain,
the same neuer
wet him or his

And whereas our Aduersarie would haue the world beleeue his Popish miracles, wrought by Saint Dominicke, Saint Francis, Saint Katherine, &c. 1. The same are in themselves so absurd and ridiculous, that common sense detesteth them, (reade the margent &c.) 2. They are referred to maintaine superstition and false doctrine. 3. Their owne Doctors giue no credit to them^h: but of this matter further is to be spoken hereafter.

clothes. His books lying many days in water, were hurt no more then fishes. With the kisse of his hand, he made lecherous Monkes chaste. Ib. He made heretickes see the diuell. Ib. c. 14. § 3. Katherine of Siena by vertue of the boast, liued many dayes without food. §. She was solemnly wedded to Christ. By prayer she was enabled to reade. *Christ tooke out her heart, and gaue her a new one.* §. 10. She smelled the filthy sinnes committed in the Popes Court, out of Auenion in France, to Siena in Italy. §. 13. h Canus loc. l. 11. c. 6. Nostri plerique de industria, ita multa confingunt, vt eorum me pudeat & tædeat, &c. Clingius loc. com. lib. 4 cap. 42. Villauincen. de formand concion. lib. 2. cap. 4. Nonnullæ diuorum historiae circumferuntur prorsus infusæ, &c. Caietan. opusc. to. 2. tr. 1. cap. 5. Non cenfeo digna de quibus verba fiant.

C H A P. VII. Paragraph. I.

Bellarmino concerning Transubstantiation.

T. W.

M*Aister White alledgeth Bellarmine^a, saying; It may iustly be doubted whether the text be cleare enough to inforce transubstantiation, seeing men sharpe and learned, such as Scotus was, haue thought the contrary. But here are certaine words omitted, (to wit) it may iustly be doubted, whether the text without the declaration of the Church, be cleare enough to conuince an obstinate man, in the point of Transubstantiation, seeing men sharpe and learned, &c.*

^a Bellarmino de Euchar. l. 3. c. 23.

Answ. Bellarmine's speech concerning the Churches declaration, carries a faire shew among them which vnderstand not the matter: but indeed it leaues the Scripture in the same obscuritie it found it. For by the Churches declaration, he vnderstandeth not such an explication of the Scripture, as doth open and expound the meaning thereof by conference of places, knowledge of tongues, or by obseruing the expositions of former interpreters, or by arguments and meanes: such an exposition as giueth light, and makes one see that in the Scripture it selfe, which he was ignorant of before: but onely a papall sentence, wherein the Pope and Romane Synagogue without prooffe or demonstration, affirme this or that, to be the sence of the Scripture.

For example; There is nothing indeed extant in the text of the Gospell from whence it may appeare, that the
Sa-

b Biel. can. mist.
l. 4. Quamuis
expresse trada-
tur in Scriptura,
quod corpus
Christi veraciter
sub speciebus
panis contine-
tur: tamen quo-
modo ibi sit
Christus, an per
conuersionem
alicuius in ip-
sum, an sine
conuersione in-
cipiat esse cor-
pus Christi cum
pane, manenti-
bus substantia
& accidentibus,
non inuenitur
expressum in
canone Bibliæ.
Durand. 4 d. 11.
q. 1. §. 15.
Camerac. 4. sent.
q. 5. ar. 2. Non
potest ratione
probari, nec cui-
denter sequitur
ex Scriptura,
sed quod ita sit
creditur ex au-
thoritate eccle-
siæ.

c Concil. Lateran. 3. sub Innocentio 3. c. 1. Cuius corpus & sanguis, in sacramento altaris, sub spe-
ciebus panis & vini veraciter continentur, transubstantiatis, pane in corpus, & vino in sanguinem
potestate diuina. d Aug. de verb. Dom. serm. 2. e Hilar. de Trin. l. 1. f Iren. l. 3. c. 12.

sacramentall elements are transubstantiate into the bodie
and blood of Christ^b, and if all the learned and godly
men of the world, should all their life long poare into the
text, they could espy no grounds to leade them to this
exposition; yea, the doctrine of other Scripture and cui-
dent reason, doe teach another manner of Christ his pre-
sence in the Sacrament: yet Pope Innocent the third in
a Romane synod^c decreeth transubstantiation, and com-
mandeth all the faithfull to beleue, that the same is con-
tained in the text of the Gospell. But how can the bare
authoritie and affirmation of a man, make that the mea-
ning of the holy Ghost, which is not collected from the
Scripture, either in plaine words, or by arguments? Saint
Augustine^d taught, *That the words of the Gospell carry
their exposition with them.* And Hilarie^e, *It is unlawfull
to impose a meaning, but we must rather receiue a meaning
from holy Scripture.* And Irenæus^f, *Offensions which are in
Scripture, cannot be made knowne but by the Scripture.*

For as much therefore as that which Bellarmine calleth
the declaration and exposition of the Church, is indeed
no declaration, but a presumptuous imposing of a for-
reine sence vpon the Scripture; it followeth, that if the
Text be not in it selfe cleere to prooue transubstantiation,
the Pope or Romane Churches exposition maketh it
not so.

Paragr. 2. *The M^r. of sentences about Confession.*

T.W.

T. W. *In this next place we will descend to the Sacrament of penance, prophaned by this our Doctors deprauations.*

Answ. Repentance or penance, as the same is taught in holy Scripture, is a vertue, but no Sacrament. 1. It hath no corporall visible element or outward signe, which, according to Saint Augustine and other Doctors, is essentiall to euery Sacrament &c. 2. Auricular confession, which you make a part thereof, and absolution depending vpon this confession, and which according to your Tenet, is the forme of this Sacrament, haue no institution in the New Testament.

T. W. *And first, to beare the Reader in hand, that by the acknowledgement of Catholiks, auricular confession and other parts of this Sacrament, are not necessarie.*

Answ. Doctor White in this Digression^h, treateth of satisfaction, and not of auricular confession; and the word Confession is onely rehearsed by the way in the sentence, which he produced about satisfaction.

T. W. *He produceth the Maister of Sentences, saying; by Contrition onely, without Confession or paiment of outward punishment or liberalitie of the Prelat, or paines of Purgatorie, I may goe straight to heauen: where we finde these words, (or liberalitie of the Prelate, or paines in Purgatorie) to be added by Maister White, to make the confession of this Author more full and swelling.*

Answ. My Brother citeth three Authors in his margin, and propounding their sentence, prefixeth before the same; (others say:) but you pretend, that he alledgeth the Maister of Sentences onely, and hath corrupted his

g Chry hom. 7. in 2. cap. Cor. 1. Aug. de doct. Christi. l. 1. c. 2. & l. 3. c. 9. & con. Maximin. Arrian. l. 3. c. 22. Ifidor. orig. l. 6 c. 19. Sacramenta dicuntur quia sub tegumento corporali m rerum, &c. Hugo Victor. de Sacram. l. 1. p. 9 c. 2. Sacramentum est corporale, vel materiale elementum, foris sensibilibiter propositum, ex similitudine repræsentans, ex institutione significans, ex sanctificatione continens aliquam invisibilem & spiritualem gratiam. Hæc definitio ita propria & perfecta ag-

noscitur, ut omni sacramento, solique conuenire inueniatur. Omne enim quod hæc tria habet, sacramentum est; & omne quod hijs tribus caret, sacramentum proprie dici non potest. ^h Digress. 33.

testi-

i Panormitan.
c. Deus qui. de
pœn. & remiss.
gloss. ib. Dicit
se audiuisse à
multis theolo-
gis, qui hoc me-
lius sciunt quam
iuristæ, quod
potest esse tanta
contritio pec-
catoris, quod
absque alia sa-
tisfactione ex-
teriori in hoc
seculo, & absque
aliqua liberalita-
te prælatorum, &
sine vlla pœna
purgatorii, ha-
bebit vitam æ-
ternam propter
maximam mi-
sericordiam
Creatoris.
Bonauen. 4. d. 18
ar. 2. q. 2. Tan-
tum potest con-
teri, vt Deus to-
tum remittat, &
statim euolabit
(ad cælum.)
k Gratian. de
pœn d. 1. c. V-
trum sola. Sunt
qui dicunt, quæ-
libet veniam

testimony by adding certaine words to it. But those words are in Panormitans Glossatorⁱ, being one of the Authors, from which the whole sentence is produced.

T.W. The Reader ought to conceive, that although all Catholikes teach, that perfect contrition is of force to blot out a mans sinnes, yet they hold, that this contrition cannot be without confession, at least in voto, that is, that the partie hath a desire to confesse his sinnes to a Priest when oportunitie shall serue.

Ans. The latter part of this assertion is not generally true, 1. Sundry Papists haue taught, that a contrite person may obtaine remission of his sinnes, without reference to the keyes, or confession made to the Church. And this opinion was indifferent in Gratians^k time. 2. Venerable Bede^l maintaines the necessitie of auricular confession in case of hæresie onely, and enormous crimes, and not for other mortall sinne. 3. Concerning the purpose of confession, to be included in contrition, Gabriel Biel^m hath these words: It seemeth that one may haue perfect contrition sufficient to remission of sinnes, sine voto confessionis, without the purpose of confession. 4. Many Schoolemen hold, that an implicit purpose thereof is sufficientⁿ, from whence Canus^o inferreth; If by penitency sins are remitted without an explicit purpose of Sacramentall confession, then they are blotted out without any reference to the keyes.

criminis sine confessione ecclesiæ, & sacerdotali iudicio posse promereri. Ib. c. Quamuis. Cui harum potius adhaerendum sit, lectoris iudicio reservatur. Scot. 4. d. 14. q. 2. ar. 2. l Beda to. 7. hom. æstual. Dom. 14. in Luc. 17. pag. 98. B. Rhenan argum. in Tertul de pœnit. m Biel 4. d. 17. q. 1 ar. 1. notab. 2. n Biel ib. Si quæris quomodo confessio in voto includitur in confessione, potest dici implicite & virtualiter, &c. o Canus Rel. de pœn. p. 5. pag. 884. Si per pœnitentiam peccata remittuntur, sine explicito voto huius sacramenti, reuera delentur sine ordine ad clauces.

T.W.

T.W. Such you see, is the proceeding of our Minister through his whole book, ever inuesting his doctrine and assertion with most fowle and stained deprauations, well discovering the spotted guiltinesse of his soule; therefore I could wish Maister white (that so his mind might be apparelled answerably to his name) to follow the admonition of the Euangelist, Get thee a white garment, (to wit, of repentance and future integritie) that thou maist be clothed, and thy filthy nakednesse do not further appeare.

Ansiv. It is very reasonable, that you which are quicksighted in obseruing faults in others before they be committed, and so liberall in exhortation, should make some reflection vpon your owne errors; otherwise the saying in the Gospell, *Physition heale thy selfe*, and, *Hypocrite pull out the beame*, &c. may iustly be retorted vpon you. And touching Doctor White, whom you first accuse at your pleasure, and then exhort: I answere, That you are loud in words, and lame in proofes, and being your selfe naked, Apoc. 3.17. giue him counsell to be clothed, 2. Cor. 5.4. who is in the place and fellowship of those which hauing washed their robes, and made them white in the blood of the Lambe, doe weare white garments, which the vncleane filth of a Popish blacke mouth cannot distaine.

Paragr. 3. *Bellarmino concerning satisfaction.*

T.W. To make the Catholike doctrine of satisfaction more vngrateful, Maister white produceth Bellarmine thus writing: Christs satisfaction it selfe taketh not away the punish-

q Bellar. de purgator. l. 1. c. 10.

punishment due vnto vs, but it remooueth it so far forth, as we haue grace from thence to make our owne satisfaction of power.

In this place Bellarmine handling a Schoole point, whether our satisfaction receiuing his force from the passion and satisfaction of Christ, may be tearmed one satisfaction, or two satisfactions, resolueeth that it is but one satisfaction, and that formally ours, neither by this is excluded Christ or his satisfaction. Here all men may see, that Bellarmine does in no sort detract from the passion or satisfaction of Christ, for hee saith; 1. That Christs satisfaction is not excluded by ours. 2. That by his satisfaction we haue grace to satisfie. 3. That our satisfaction applyeth Christs to vs. 4. That without Christs satisfaction, ours can be of no force.

Ans. In these words two things are affirmed by you. 1. That your doctrine of satisfactions is Catholike. 2. That Bellarmine doth fully acknowledge the necessity of Christs satisfaction, both to produce mans satisfaction, and to concur with the same, to make it of price and value. Concerning this latter, you trouble your selfe in vaine in acquitting your Cardinal, who is not accused by D. White touching this matter.

But the false doctrine wherewith he and his fellowes are charged, is : That they conioyne the actions and sufferings of iust persons with Christs, making the same with his, a ioynt satisfactorie price, and part of digne compensation for the guilt of veniall sinne, and for the temporall punishment of sinne. Suares saith^a; *A iust person*
^a Suar. 3. Tho. to. 1. d. 4. §. 9. Dico simpliciter & absolute posse hominem iustificatum satisfacere, de condigno, pro veniali peccato, atque adeo ex iustitia, & non mere gratis illius remissionem consequi. Henric. sum. mor. de Sacram. l. 4. c. 15. Paluda 4. d. 16. q. 1. 2. Soto 4. d. 15. q. 2. 2. Ledelm. q. 28. ar. 2. Bellar. de pœn. l. 4. c. 14. Christi sanguis & c. pœnā temporalem totam, nisi propria satisfactione cooperante non expiat. Opera nostra cooperari expiationi, & propitiationi Christi. Ruard, Tap. ar. 6. pag. 179. Egid. Coenic. de Sacram. 10. 2. d. 10. d. 2.

may

may simply and absolutely in condignitie (or iustice) satisfie for veniall sinne, and not obtaine the remission thereof freely. b Greg. Val. to. 2 d. 6. q. 17 p. 5. *Gregorie Valence^b; Christ did not offer his owne satisfaction onely to God the Father to be accepted, but also ours, that by the power of our satisfaction, the debt of temporall punishment might be discharged. Bellarmine^c; It pleased Christ to conioyne our satisfaction with his owne. Vasques^d; When as temporall punishment is remitted vnto vs, for satisfaction made in grace, the debt is not forgiven vs, but is truly taken away by our compensation, and we are worthy to be free of that temporall punishment. And againe^e; The workes which we exhibite to God after our iustification by the help of grace, do in such sort by their very nature, without any pact or promise of God, satisfie for the temporall punishment of another life (in Purgatorie) that God can in no sort iustly punish the man who hath thus satisfied. Victoria^f; If a man be considered in the state of grace, &c. thus he doth most properly and according to equality, satisfie God, if we ioyne our merits to Christs.*

This doctrine of our Aduersaries which my Brother impugned, is neither true nor Catholike.

1. It is repugnant to holy Scripture, which instructeth

c Bellar. de purg. l. 2. c. 10. d Vasq. to. 1. d. 15. c. 6. n. 39. Quando pro satisfactione in gratia facta, remittitur nobis poena temporalis, non condonatur nobis illud debitum, sed vere compensatione nostra tollitur, & nos sumus digni, qui deinceps eo debito careamus. Ruard. Tapper. artic. 6. Compensando æquiualens secundum iustam Dei æstimationem. Capreol. 4. d. 15. Perfecite, hoc est adæquando emendam culpæ, potest satisfacere. e Vasq. 1. 2. p. 2. d. 22. c. 3. n. 38. f Fran. Victor. sum. sacram. de satisfact. n. 199. Bellar. de poen. l. 4. c. 12. & de indulg. l. 2. c. 9. Opera pænalia per Spiritum Christi facta, ex condigno reatum pænæ temporalis expungunt. Vigner. instr. theol. c. 16. vers. 21. Suarez tom. 4. d. 37. §. 1. Sunt proprie solutio pro pænâ. ib. assert. 2. Per satisfactionem pænâ compensamus & soluimus. Greg. Val. tom. 4. d. 7. q. 1. p. 1. Hæc compensatio quæ fit in satisfactione, non tantum habet respectum ad pænâ, sed ad nonnullam offensam & iram Dei, quæ per eiusmodi compensationem auerti debet. Ruard. Tapper. art. 6. Cum satisfactio opus sit iustitiæ, ex genere suo, contra gratiam, distinguitur. Maldon. disp. to. 2. de satisfact. cap. 1. Vno modo gratum vocatur, quod Deus acceptum habere debet, velit, nolit. Atque hoc modo grata sunt ea, quæ proficiuntur ex ipsius gratia, &c.

b Greg. Val. to. 2 d. 6. q. 17 p. 5. Cogitandum est, Christum non solum suam sed etiam nostrâ simul satisfactionem a terro Patri acceptandam obtulisse, ut ex vi etiam nostræ satisfactionis debitum illud temporalis pænæ solueretur licet diuersa ratione. Bellar. de poen. l. 4. c. 15. Christus satisfecit immediate, pro culpa & reatu mortis æternæ, &c. mediate autem pro pænâ temporalis, &c. Mald. disp. to. 2. de Satisf. cap. 1. pag. 79. vt cum præceptoris, &c.

g Aug. cont. 2. ep.
Pelag. l. 4. c. 7.
Elemosynis &
orationibus im-
petrantibus.

h Greg. Val. to 4
d. 7. q. 14. p. 1.
Driedo de red.
gen. hum. tr. 2.
c. 1. ar. 2. par. 3.
Satisfacere Deo,
est debitum ho-
norem Deo re-
stituere.

Ruard. Tap. ar. 6
Satisfactio est
actus iustitiæ &
voluntaria red-
ditio equivalen-
tis, secundum
iustam rerum
æstimationem.
Ibid. In recom-
pensationem iniuriæ,
&c.

i Cling. loc. com.
l. 4. c. 37. Offensa
est in Deum in-
finitum summe
bonum, opus
vero nostrum
quid finitum.

Ægid. Cœnic. Iesuit de sacram. to. 4. de satisf. dist. 10. dub. 2. Omne nostrum meritum, omnisque satisfactio sunt absolute finita. k Gabriel. 4. d. 16. q. 2. Omnis offensa Dei est infinitæ fugibilitatis, & imputabilitatis eo quod est iniuria boni infiniti. l Reade chap. 1. of this booke, obseru. concerning iustif. §. 2. Cling. loc. com. l. 4. c. 37. Vt quis existens debitor centum denariorum, nunquam satisfacit perfecte vno denario: sic nullus pro minimo peccato potest æquialenter satisfacere. m Valq. r. 2. p. 2. d. 214. c. 7. n. 44. Opera dicuntur dignitatem & valorem accipere à persona à qua ipsa proxime procedunt, non autem à persona, à qua prouenit gratiæ auxilium, quod ad ipsa confertur. Altissod. sum. l. 3. tr. 16. q. 2. Sicut Deus dedit gratiam ita & liberum arbitrium; & sicut dedit homini liberum arbitrium vt vtatur illo, ita & gratiam vt bene vtatur illa, &c. Ergo bonum opus non tantum in quantū est liberi arbitrij, sed etiam in quantū est, gratia est hominis.

people to seeke the remission both of great and small sins, and the release of punishment due to all their sinnes, by prayer of faith, confession, amendment of life, and fruits of repentance, (all which imply impetration & onely, and not compensation or redeeming, by paiment of a con-
digne price.) Mar. 6. 12. 1. Ioh. 1. 9. Iā. 5. 15. 1. Kin. 8. 33. 36.

2. Forasmuch as *satisfaction* (according to our Aduer-
saries description ^h) is a compensation made to God for the
iniurie done vnto him by sinne, according to some equalitie of
iustice; and the said iniurie is of infinite value, because it
depriueth God of his honor which is infinite ⁱ: hereupon
the actions and sufferings of iust persons, being finite,
cannot be a digne price and compensation of that iniury,
according to any forme of iustice. 1. It is confessed, that
the honor which is taken from God by the least sinne, is
infinite ^k. 2. Our best deeds are finite, yea, imperfect ^l,
for if they be considered according to their next and im-
mediate production, they are the actions of a creature:
and if they be considered according to their principall
efficient cause, or the mysticall vnion of a iust person with
Christ, in this respect, they are still finite, because the
motion of the holy Ghost and Christs influence into
iust persons, (being proportionable to the receiuing and
capacity of the creature) is in a finite manner ^m. If our

Aduer-

Aduersaries shall answer, that the compensation which is redred to God, in recompence of the wrong which man hath done him, is æquiualent and of value, not in respect of it selfe, but by the liberall acceptance of God, vouchsafing to admit that for satisfaction, which is not of such value and dignity in it owne nature ⁿ. 1. Some of them, and by name Vasques ^o, Ruard Tapper, &c. reiect this assertion of Gods liberall acceptation, and will haue the workes of iust persons by their very nature to satisfie condignely. 2. If the compensation depend onely or principally vpon the liberall acceptance of God, and not vpon the intrinsecall price and value of the thing it selfe, then the same is not satisfaction of condignitie ^P, (as our Aduersaries pretend) but onely of congruity, and by way of impetration, (as the Schoolemen speake:) for example; If a King shal forgiue a punishment to a delinquent, guilty of sundry capitall offences, vpon this condition, that he confesse and amend his faults: this confession and amendment is not a condigne satisfaction and compensation for the iniurie done to his person and lawes, but onely a condition and qualification in the subiect, to impetrate and receiue pardon. And thus farre the Protestants acknowledge, that the vertuous deeds and patient sufferings of iust persons, are auailable to the procuring of remission of punishment with God.

ⁿ Gabr. 4. d. 16. q. 2. not. 3. Requirit æquiualentiam, non secundum naturam rei, sed secundum acceptationem diuinam. Rossel. de 7 sacram. lib. 9. d. 9. cap. 17. Victor. sum. sacram. de pœn. n. 199. Potest talis satisfacere ex liberalitate acceptantis. Durand. 4. d. 15. q. 2. Cling. loc. com. lib. 4. cap. 37. Satisfacere dicimur largo modo &c. ^o Vasq. 1. 2. p. 2. d. 223. c. 3. n. 38.

2. The former doctrine of Iesuites is not Catholike ^P Ruard. Tap. art. 6. Est alia

satisfactio, quæ fit secundum acceptationem gratiosam eius qui læsus est, & quamuis condigna non sit, &c. Durand. 4. dist. 15. q. 1. Æqualitas secundum acceptationem illius cui fit emenda: est æqualitas interpretatiua solum, est satisfactio large dicta, &c. De Congruo, secundum gratuitam Dei acceptationem, potest homo mereri apud Deum, ac satisfacere de peccato commisso. Bellar. 1. 4. de pœnit. c. 8. Posse hominem pœnitentem per eleemosynas placare Deum ex congruo, atque ab eo gratiam reconciliationis impetrare. Ægidius Coenick. Iesuit. de sacram. to. 2. disp. 10. dub. 3. n. 19. Satisfactio de congruo, non potest absolute dici satisfactio, sed tantum secundum quid.

for neither did the primitive Fathers teach the same, nor yet many learned Papists assent vnto it.

D.Hall, lib. No peace with Rome. The word Satisfactio was not displeasing to the ancient Fathers, nor in their fence to vs.

When the primitive Fathers instile the pious and charitable deeds of penitent persons, with the name of satisfactions: they vse the same word improperly, and in a figuratiue notion, not intending that the said deeds are a iust compensation for the iniury committed against the diuine Maiestie or his law, but for these reasons.

1. Because God is pleased, Psal. 51.19. and contented with this obedience and humiliation of penitent persons so farre, as that vpon their performance hereof, he vouchsafeth to remoue or mitigate his punishments and iudgements, as if he were indeed satisfied by them.

2. Because penitent persons by these actions render glory to God, whom they formerly wronged and dishonored by their sinnes.

3. Because by contrary actions to their former deeds, wherby they wronged and displeased God, they destroy their sinnes, and remooue future occasions of offending him; which is a kind of satisfaction.

Reade Ionas 3.10. Ioel 2.12. 18.20. 1. Cor. 11.31.32. 1. King. 21.29. Math. 5.16.

Also the name of Satisfaction is vsuall with the Fathers, to expresse exemplarie corrections which were externally imposed by Church discipline: and the satisfaction and restitution performed to men, for wrong and offences done to them.

But that they neuer beleueed or taught the doctrine of condigne satisfactions, by way of a price or compensation to Gods iustice for venial sinne, or temporall punish-

Anselm. lib. Cur Deus homo. Vide Aq. suppl. 3 q. 12. ar. 3. Satisfactio est honorem debitum Deo impendere. q. Aug. de dog. eccles. c. 54. Satisfactio pœnitentiae est peccatorum causas exscindere, nec eorum suggestionibus adiutum indulgere. Greg Nissen. orat. cont. eos qui alios acerbius iudicant. Chrys orat. de beato Philogon.

r Tertul. de pœn. cap. 9. Cypr. ep. 27. & ep. 40. Sozom. hist. eccl. l. 7. c. 16. Aug. ennachid. cap. 56. Tertul. de pœn. c. 9. Angelus sum, verb. Satisfactio.

ment,

ment, appeareth : 1. Because they apply the word Satisfaction to the expiating of mortall sinne, and eternall punishment ; whereby it is certaine, that they vse the said word figuratiuely, and vnderstand no more thereby, but impetration, &c.

f Orig. sup. Exod
hom. 6. & super
Leuit. hom. 2.
Tertul. de pœnit
c. 5. 6. 7. 8.
Cypr. epist. 10.
& 27. & 40.

2. The description of Satisfaction made by them, importeth no more but impetration, preuention, and excluding the occasions of future sinnes. Cyprian^t saith ; *To the appeasing and exorating of the Lord, let vs send out our groanes, not onely by our voyce, but with fasting, teares, and all manner of deprecation. And the same Father^u ; They seeke to hinder, that Christ may not be intreated by prayers and satisfactions. Augustine^x, It is not sufficient to change the manners into better, and to depart from euill deeds, vnlesse also satisfaction be made to God by the sorrow of repentance, by the mourning of humilitie, and by the sacrifice of a contrite spirit, almesdeeds cōworking : for it is not onely said, that we must abstaine from sinne, but also deprecate the Lord, for that which is past, that we may be pardoned. Isidore^y ; Satisfaction is to exclude the causes and suggestions of sinnes, and not to reiterate sinne any more. This description is taken out of Augustine^a, and is also vsed by Rabanus^b and Hugo^c. Bernard^d saith ; *Condigne satisfaction is to correct euill deeds, and not to reiterate the same. Angelus^e in his summe, Satisfaction is the assuming and fulfilling of penance inioyned, and due to be performed.**

Hieron. ep. 30.
ca. 2. & c. 1. Ioel.
Ambros. ad virg
lap. c. 8. Si futu-
ras pœnæ ge-
hennæ perpe-
tuas, in hoc par-
uo vitæ spacio
compensauerit,
seipsum ab eter-
no iudicio li-
berat.

Aug. enchirid.
cap. 70.
Chryl. hom. 34.
in Genl. &
hom. in Psal. 5.
Maldon. Iesuit.
disp. to. 2. de Sa-
tisf. cap. 2. Non
dubito quin
omnes veteres
authores satisfa-
ctionem agno-
uerint pro cul-
pa.

t Cypr. ep. 8. vel
14 ep. 4.

u Cypr. ep. 55.

x Aug. hom. vlt.
inter 50. hom.

c. 5.

Aug. de vera & falsa pœnit. Pœnitentia grauiores fructus postulat, vt cum dolore & gemitibus mortuus impetret vitam. cited by Biel 4. d. 16. q. 2. ar. 1. not. 1. y Isidor. orig. l. 6. c. 9. & exhort. ad pœnit. pag. 343. a Aug. de dogm. eccles. c. 54. b Raban de instit. cler. l. 2. c. 30. c Hugo Victor. de Sacram. l. 2. p. 14. c. 2. d Bern. de inter. Dom. c. 1. e Angel. sum. v. Satisfactio.

f C.de Satisfact.
Tropo quodam
cōpensatiua est.
Vega pro concil
l.13. c.36. quales
quales satisfact.
g Pigh.controu.
Ratisb. c. 9.
Gabr.4.d.16.q.2.
ar.1.not.3. Do-
ctores in hac
materia viden-
tur aduersi: di-
centibus qui-
busdam, quod
homo non pos-
sit satisfacere,
&c.

h Mich. Baius
de indulgent.
Quando per e-
leemosynas at-

que pia opera, satisfacimus pro pœnis temporalibus, non dignum precium Deo pro peccatis no-
stris offerimus: sed aliquid facimus cuius intuitu, Christi satisfactio nobis applicatur & commu-
nicatur. Reade Possuin. apparat. facer. v. Mich. Baius, where this opinion is condemned by the
bulls of two Popes, Pius 5, Gregorie 13. Rosselus de 7. sacram. lib.9. dist 9. cap. 17. Accipitur sa-
tisfactio nostra secundum liberalissimam Dei acceptationem, &c. i Durand. 4. dist 15. q.1.
Gabr. Biel. 4. d 16. q 2. ar. 1. notab. 3. Accipiendo satisfactionem secundum strictum iustitiæ ri-
gorem, homo in præsentia, non potest satisfacere pro peccato, neque mortali, quia tali respondet
secundum rigorem iustitiæ pœna æterna: neque pro veniali, quia & pro illo, iuste posset pecca-
tor puniri pœna æterna. Debet ergo æquiualentia æstimari secundum acceptationem diuinam,
qui ex sua misericordissima liberalitate determinauit tantam pœnam, seu tale opus acceptare
pro satisfactione, &c. secundum hunc modum potest homo satisfacere pro peccato, faciendo
aut patiendo illud, quod Dominus statuit acceptare pro plena remissione. Virues. Phil. con. Lu-
ther. Satisfactio pœnitentialis, nihil aliud est quam conatus infectum reddendi quod factum est

Colen^f; Satisfaction is compensatorie by a certaine trope.
Pighius 8: We teach not that those penall workes are a price,
&c. Michael Baius^h, when by almes and other pious workes
we satisfie for temporall punishment, we doe not offer a digne
price to God for our sinnes: but we performe something vpon
the sight wherof, the satisfaction of Christ is applyed and com-
municated vnto vs. And Durand: A man is able onely by
congruitie, or the gracious acceptance of God, to satisfieⁱ, &c.
And frō hēce it appeareth, y your doctrine of satisfactiōs
is not Catholike, so much as with your owne Doctors.

In your conclusion, you boast of much aduantage,
which your cause hath gained by Doctor White. But at
your next Audit, pleaseth it you to reconsider, and per-
haps you shall finde that you haue gained backward, and
may put your gettings in your eye, &c.

One other Argument against Satisfaction.

If penitentiall deeds of iust persons did satisfie in con-
dignity, for the guiltinesse of temporall punishment:
then

then the temporall punishment should alwaies ceasse vpon the fulfilling of the said penitential deeds, and God were iniust by inflicting such punishment, after condigne satisfaction exhibited vnto him.

But vpon the performance of the deeds of penance, temporall punishment alwaies ceaseth not; and God is not iniust in punishing with temporall chastisements iust persons after they haue repented ^{k.} 2.Sam. 12. 10. & 2.Sam. 24. 12.

k Aegid. Coenic
de sacram. to. 2.
disp. 13. dub. 3.
num. 20. Sæpe
Deus statuit, ali-

quas pœnas pro peccatis infligere, in hac vita, ita vt nullam aliam satisfactionem pro ijs velit acceptare: quod tamen est necessarium ad satisfactionem de condigno, patet ex pœnis quibus Deus puniuit adulterium Dauidis, & numerationem populi, quas Dauid nulla alia satisfactione potuit auertere.

*The principall Arguments of Papiſts for Satisfaction
of condignitie, answered.*

Obiect. 1. God hath indented and couenanted with iust persons, to accept their vertuous deeds and penall actions and sufferings, as a iust price and compensation for the guilt of veniall sinne, and for the temporall punishment of mortall sinne. Iere. 17. 8. And this price and compensation performed by man, is satisfaction properly called.

Ans. The antecedent is false; God hath not couenanted with iust persons, to accept any such deeds or passions as a digne price or compensation, &c. but onely as a duty & matter of obedience, of right belonging to him: and when hee accepteth the same, and vpon the performance thereof, releaseth any punishment, he doth it liberally, and meerely of bounty and grace, respecting the said duties onely as a meanes of impetration, and suppli-

1 Gabr. 2. dist. 27.

q. vnic. notab. 3.

Potest p[re]mians

aliquid retribu-

ere operanti, in-

tuitu alicuius a-

ctus, alias non

daturus, non tan-

quam digno in-

te, nec ratione

operis condigni,

sed ex sua libe-

ralitate etiam ei

qui inimicus est.

Coenick. ibid.

Manasse agens

p[en]itentiam,

impetravit re-

laxationem a

captiuitate alijs-

que grauissimis

p[en]is, &c.

Coenick. ibid.

Daniel suadet

Regi, cui immi-

nebat diuina pu-

nitio, vt peccata

sua eleemosynis

redimat, quod

nihil aliud est,

quam Deo pro

ijs aliquas p[en]-

nas minanti sa-

tisfacere.

Beliar. de p[en]it.

l. 4. c. 3. & c. 8.

m Bellarm. de

p[en]it. l. 4. c. 1.

Doctores omnes in eo conuenire vt non possit vllus ante gratiam gratum facientem adeptam,

Deo satisfacere. Greg. Val. tom. 4. in Thom. Aqu. d. 7. q. 14. p. 3. Communis & certa sententia,

&c. Henriq. sum. moral. lib. 5. cap. 18. Qui citat multos, &c. n Iansen. comm. Prou. 16. v. 6.

Per misericordiam & veritatem, hoc est, æquitatem vel iustitiam, quæ duo obseruationem

omnium mandatorum includunt, expiatur peccatum admissum, magis quam hostijs & sacrificijs, &c.

&c.

cation for pardon!

Obiect. 2. *To redeeme sinnes, is to make Satisfaction for sinnes: Nabuchadonezar was commanded by Daniel to redeeme his sinnes by iustice and almes-deeds. Dan. 4. vers. 27. and Salomon saith, Prou. 16. 6. By mercy and truth iniquitie shall be redeemed.*

Answ. Admitting the old Translation, which saith, redeeme, &c. Nabuchadonezar was exhorted to redeeme his sinnes with iustice and mercy, *Non per modum solutionis, sed deprecationis*: not as by a price or satisfaction, but as by the matter of repentance; as by a qualification and reall supplication to God, for pardõ both of guilt and punishment of sin. Also this great King was an iniust person, & therefore according to our aduersaries doctrine, could not satisfie in condignity^m. And Daniel speaketh of the fault and eternall punishment of sinne as well as the temporall punishment; and so this testimony of Daniel can in no sort be fitted to the Popish fancie of condigne satisfactions.

Salomon, Prou. 16. 6. speaketh not of expiating temporall punishment, after the guilt and eternall punishment is released, but he treateth generally both of guilt and punishment. Neither doth he declare the manner of expiation to be by satisfaction (as our Aduersaries meane) but sheweth rather how mercy and truth expiate iniquitie, as a sacrifice impetratorie, and by way of supplicatiõ, qualification of the subiect, fruit of repentance,ⁿ

Doctores omnes in eo conuenire vt non possit vllus ante gratiam gratum facientem adeptam, Deo satisfacere. Greg. Val. tom. 4. in Thom. Aqu. d. 7. q. 14. p. 3. Communis & certa sententia, &c. Henriq. sum. moral. lib. 5. cap. 18. Qui citat multos, &c. n Iansen. comm. Prou. 16. v. 6. Per misericordiam & veritatem, hoc est, æquitatem vel iustitiam, quæ duo obseruationem omnium mandatorum includunt, expiatur peccatum admissum, magis quam hostijs & sacrificijs, &c.

&c.

&c. Neither haue these words any manifest reference, to indebite actions and sufferings, or external deeds of au-
steritie, wherein Papists ° principally place their Satisfac-
tions.

o Henriq. sum.
mor. l. 5. c. 19.
§. 4.

Obiect. 3. Iohn Baptift exhorteth people to bring forth
fruits of repentance. Math. 3. 8. But to bring forth such
fruits is to satisfie, &c.

Answ. To bring forth fruits of repentance, is to exer-
cise true repentance, consisting of deeds as well as words,
& to remoue sins by contrarious actions of vertue, to the
end penitent persons may both approue their repentance
to be solid and effectuell, and also thereby as a necessarie
qualification and disposition obtaine remission of sinnes,
both for guilt and punishment.

Paragr. 4. *Thomas Aquinas, concerning veniall sinne.*

T. W. Maister White alledgeth Thomas P, saying : Ve-
niall sinnes may be forgiuen by knocking of the breast, <sup>p Tho. Aqu. 3.
q. 87. ar. 3.</sup>
going to the Church, receiuing of holy water, or the Bi-
shops blessing, or crossing our selues, though we do not
actually thinke of them. But Thomas addeth to these, qua-
tenus cum detestatione, &c. As these actions are done with
a detestation of sinne and reuerence to God, so they purge ve-
niall sinnes.

Answ. You haue two opinions concerning the maner,
how sacramentals purge veniall sinnes. Some Doctors <sup>q Paludan. 4.
d. 16. q. 1. ar. 2. 1
conclus. 4.</sup>
hold, they doe it mediatly, *ex opere operantis*, by exciting
<sup>Siluester, Ange-
lus, Tabiena, in summis, verb. Aqua benedict. Gabr. 4. d. 16. q. 5. ar. 3. d. 3. Abulens. com. 4. Reg.
e. 2. q. 39. Petr. Soto. de sacram. poen. l. 19. Maior. 4. d. 23. q. 92.</sup>

and

r Dom. Sot. 4.

d. 15. q. 2. ar. 3.

Can. Rel. de Sa-
cram. p. 1. ad. 6.

Walden. sacram.

to. 3. tit. 4. c. 68.

Ledesm. 4. p. 1.

q. 28. ar. 3 d. 3.

Azor. p. 1. instit.

mor l 4. c. 11.

Canis. sup. ca-
techis.

and eleuating the mind to deuotion. But other teach^r,
that they effect the same immediatly by their very out-
ward act, *ex opere operato*; and when one hath no actuall
cogitation of the sin or motion to repentance. And your
learned Iesuite Azorius^f and Iacob de Graphijs^t say:
That whatsoeuer other thinke to the contrarie, yet this is
indeed Thomas his opinion. And so if Doctor White
were deceiued about Thomas, your owne Authors mis-
led him.

Turrian. l. 3. proepist. Pontif. c. 6. Beuxam. to. 2. harmon. Math. 14. pag. 520. f Azor. inst. mor. l. 1. c. 11. q. 11. Iac. Graph. decif. aur p. 1. l. 1. c. 6 n. 10. Exemplum de eo, qui se aqua lustrali aspergit: nam etsi nullatenus excitetur ad feruorem, nec memoriam habeat venialium, tamen obtinebit per illam aspersionem eorum veniam. Henriq. sum. mor. de Sacr. l. 4. c. 15. Non ratione impetrationis tantum, aut quia excitant motum poenitentiae, vel charitatis, sed ex opere operato, &c.

CHAP. VIII. Paragraph. I.

*whether Bellarmine be corrupted about the question:
If God be the Author of sinne.*

T. W.

Digress. 41. §. 50
pag. 271.

TO the iustifying, that Catholikes are as farre ingaged in
defending that blasphemous and horrible doctrine, that
God is the Author of sinne, as the Protestants are, he al-
ledgeth Bellarmine, &c.

a Ibid pag. 271.
§. 51.

Answ. It is an impudent slander, to charge vs with
holding God to be the Author of sinne; and had not the
fowle beame of malice blinded your eyes, you would
haue obserued Doctor Whites speech in this very place,
saying^a; *We hold that God is not the Author of sinne, but
the*

the Diuell and mans owne will; the contrarie whereunto we desie as blasphemie.

T. W. He alledgeth Bellarmine^b, thus writing; God by a figure, &c. Thus our Minister alledgeth Bellarmine, and then triumphantly concludeth: Let our Aduersaries looke well into these speeches, and they shall finde that we say in effect no more. Your Aduersaries, Maister White, haue looked well into these speeches, and they doe find and say in effect, that you are a most faithlesse, dishonest, and corrupt Writer, and indeed one of those whom the Spanish phrase calleth, Vn hombre de salmado, a fellow without a soule: for if you either feared God, or had a true conceipt of any Religion, or thought that the soule were immortall, you would neuer deprauethis Author as you doe, making the Catholickes to be patrons of that blasphemie, which in their soules they damne to the pit of hell.

^b Bellar. de amif
grat. 12. c. 13.

Ans^w. 1. I finde that verified in you, which Cyprian^c speaketh, saying; *It is the fashion of those, whose breasts and soules the Diuell inhabiteth, to testifie their venomous rancour with a furious voyce*: otherwise what can be the incentiue of this your sauage abuse of Doctor White in this place?

^c Cypr. ep. 55. or
l. 1. ep. 3.

You pretend two causes: 1. That he produceth Bellarmine to maintaine, that Catholickes are patrons of blasphemie, and hold God to be the author of sinne. 2. That to the end he might inforce the Cardinals words to sound to this purpose, he depraueth and curtalleth sundry parcels of his speech. But neither of these assertions are true. 1. Doctor White produced Bellarmine, to shew, that learned Papists in substance of doctrine, consent with the Church of England, concerning the prouidence of God about sinne. And he doth in no sort taxe them for making God the author of sinne; but freeth both

both them and the Protestants from this blasphemie.

2. He omitteth no words in Bellarmine, materiall to that purpose, whereunto he alledged him; to wit, which serued to prooue the threefold action of God about sin, deliuered by him.

Doctor White comprehendeth the Doctrine of the Protestants of England, touching Gods prouidence, about sinne, in three propositions.

1. God, as the vniuersall cause of all things, sustaineth mankind, and vpholdeth his being, Act. 17. 28. yea, the being and mouing of all his actions, (in regard of their entity) good and bad.

d Bellar. de a-
miss. grat. l. 2.
c. 5.

e Bellar. ib. c. 18.

This position is maintained by Bellarmine^d and by al the Papists. *God (saith he) concurrereth as an vniuersal cause, to the substance and entity of the action: The entity of the hatred of God considered in it selfe, is not euill^e, &c. As an vniuersal cause he conferres a certaine force and influxe indifferrent, &c.*

2. Doctor Whites next position is, *God withholdeth his grace, being bound to no man, and leaueth the wicked to themselues: whereupon it followeth, that their harts harden, and they cannot but sinne. The manner how he hardeneth, is not by creating the sinne, (as he doth grace in the elect) but by denying them the power of his grace which should mollifie them, and by offering them sundry obiects, which they conuert into occasion of sinne and ruine, &c.*

f Bellar. ib. c. 18.

Bellarmino^f and other Papists assent to this doctrine, saying; *God doth not onely forsake, and by desertion suffer men to be subdued of their enemies, but also he doth not bestow congruous grace whereby they may obtaine strength, &c.* And other branches contained in this second Article, are deliuered by Bellarmine, Chap. 13. l. 2. *de amiss. gratia.*

And

And Vasques ^g saith; *God is the Author of the cogitation and occasion, from whence he knowes that sinne will proceede.*

^g Valq 1.d.99.
c.4. n 21.

Lira ^h; *For the punishment of sinne he taketh away his grace.* Caietan ⁱ; *The housholders going into a farre Country,* Math. 21. 33. *is Gods subtraction of his gracious helpe, keeping men from euill.*

^h Lira super
Exod. 4.
ⁱ Caietan.com.
Math. 21. v. 33.

3. The Doctors third proposition is, God ordinateth the sinne, which is nothing else but the directing of it in such manner as he pleaseth, that it proceede no further or otherwise, then his good pleasure willeth. Now Bellarmine ^k deliuereth the doctrine contained in this proposition, saying; *God by a marvellous power ruleth the hearts of wicked persons, and hindreth them, that they cannot performe, endeavour, will, or thinke any other thing, then what he permitteth.* And againe, *Præsides voluntatibus malis* ^l, *&c.* He sits as ruler ouer wicked wils, and ruleth, bendeth, and plyeth them, working inuisibly in them, &c. He inclined the corrupt will of Semei to curse Dauid, by permitting, &c. Bannes ^m; *Sinne being considered, as it is permitted of God, is under the providence of God, and under the will of God.* Vasques ⁿ; *Sins are as it were the matter whereabout the providence of God is occupied.*

^k Bellar. de a-
mill. grat. c. 16.

^l Ibid. c. 13.

^m Bannes 1.
q 23. ar. 2.

ⁿ Valq. 1. q. 22.
ar. 2. obseru.

n. 27.

And thus Doctor Whites three positions, containing a summe of our doctrine, are a Breuiat of that which is taught by Bellarmine and other Papists, concerning Gods providence about sinne.

T. W. Now we will see what a mount of impostures and deceits our Minister hath heaped up, in producing this one authority. 1. He omitteth altogether without the least intimation of Bellarmines dislike thereof, the first kind or manner how God may be said to compell man to sinne; to wit, properly and immediatly, which Bellarmine calleth impious
and

and blasphemous, and yet Maister White endeouureth throughout all the passage here urged, to charge him therewith.

Answ. Like a Mountebanke you proclaime a mount of impostures, and bring forth a Mouse. 1. It is no imposture for Doctor White to omit that which is on all hands by Papists and Protestants condemned as a blasphemie. 2. It is a wilfull calumniation in you to say, that Doctor White endeouureth to charge Bellarmine with holding, that God properly and immediatly compelleth man to sinne: But as your Cardinall is innocent from this blasphemie, so no Protestant beleeueth or maintaineth it.

T. W. 2. For the more engaging of Bellarmine herein, he immediatly applieth that example of a Hunter letting go the slip, to Gods commanding and inclining men to sinne, which Bellarmine onely by illation applyeth thereunto.

Bellar. de amiss.
grat. l. 2. c. 13.
Becan. de auth.
pecc. c. 13. p. 162

Answ. When an Hunter letteth goe the slip, he is willing that the hound should follow the game; so Bellarmine affirmes, that God doth permit, and by giuing libertie as it were, excite those, which of themselves are prone and disposed hereunto, to commit the sinne they desire, and my Brother chargeth him with saying no more.

T. W. 3. Where Bellarmine saith, that wicked men by diuine prouidence, are inclined to one euill rather then another, not positiuely, but by permission, The Minister hath left out these latter words, &c.

Answ. My Brothers purpose being onely to shew, that Bellarmine agreeth with the Church of England, in the doctrine of Gods prouidence about sinne, produced so much as serued to that purpose, and had no iust occasion to

to deliuer other particular speeches of his, concerning the speciall manner, how wicked persons are inclined to sinne.

T. W. *Our Minister subtilly taking hold of the word Positiue, doth leaue out all the rest, wherein is expressed how the same word is to be understood, and ioyneth it immediatly with the words, occasionally and morally.*

Ans^w. In his first solution Bellarmine denies that God *morally moueth*, the will to euill^o, and this might iustly occasion Doctor White in reciting his opinion, to omit the word *morally*: but in the fourth solution, Bellarmine p^rthwarteth himselfe, saying; God inclineth the will to euill, *occasionally, and morally*. Now in this case what should Doctor White doe? If he had put in the words *morally and occasionally*, you might haue opposed him with the former place; *God doth not morally incline to euil*. And now he leaueth it out, you charge him for omission, out of the latter.

^o Bellar. de a-
mill. grat. l. 2.
c. 13. primus
modus &c.
p Bellar ib.

Quo teneam vultus mutantem Protea nodo?

T. W. *He purposely forbeareth the example, wherein Bellarmine doth interpret the words, occasionally and morally; to wit, in sending a good thought, and not an euill thought.*

Ans^w. Doctor White neuer intended to coppie out all Bellarmines workes, but to collect the summe of his doctrine touching the three points formerly named: neither hath Bellarmine those words, *and not an euil thought*; and so your selfe are faultie in adding, as you charge the Doctor with omitting.

An obseruation concerning the providence of God about sinne.

1. That God Almighty being onely good, doth notwithstanding *permit and gouerne wicked actions and sinnes*, is taught by the holy Scripture, Acts 2.23. and 4.28. and by the primitive Fathers ^q, and generally by all the Protestants and Papists ^r.

^q Aug. de Genes. ad lit. l. 8. c. 4. Deus bipartito, prouidentia suæ opera, præest vniuersæ creaturæ, naturis vt fiant, voluntatibus autem vt sine suo iussu, vel permissu nihil faciant.

Et de Ciuit. Dei, l. 11. c. 17. & l. 14. c. 26. & l. 22. c. 1. Enchirid. c. 11. & c. 100. & 101. De Trin. l. 3. c. 4. & l. 8. c. 24.

Clem. Alexand. Strom. l. 1. & l. 7. Hieron. l. 3. in Ierem. c. 12.

Prosp. ad excerpt. Gen. d. 8. ^r Bannes 1. q. 23. ar. 3. Tho. Aq. 1. q. 22. ar. 2. Becan. de prædest. Calu. Stapl. de iustif. l. 11. c. 7. & c. 15. Valq. 1. q. 22. ar. 2. obseru. Serrar. in Iosh. l. 1. c. 9. q. 1. ^f Aug. de diuinat. dæm. c. 2. Deus aliquid & improbat iustus, & permittit omnipotens. Bellarm. de amiff. grat. l. 2. c. 16. Deceuit permittit, vult permittit, &c. ^t Aug. de Ciuit. Dei, l. 5. c. 9. Voluntas nostræ tantum valent, quantum eas Deus valere voluit atque præsciuit. ^u Id. de Gen. ad lit. l. 11. c. 3. ^x Id. Resp. ad art. falso impos. impos. resp. 10. detestanda & abominanda opinio, &c. De vtil. credend. c. 18. Polan. thes. p. 2. de pecc. Doctores Ecclesiarum reformatarum non statuunt, peccati authorem, seu causam efficientem esse Deum. ^y Aug. de Ciuit. Dei, l. 5. c. 9. & l. 12. c. 6. 7. & l. 14. c. 13. & l. 15. c. 21. Enchirid. c. 23. Cont. Iulian. l. 1. c. 3. De gratia Christi, l. 1. c. 19. De nupt. & concupisc. l. 3. c. 28. Aug. cont. Faust. Manich. l. 22. c. 22. A voluntate est initium peccati. Caietan. in 1. Tho. q. 23. ar. 3. Gers. compend. theol. de pecc. actual. Bonauent. breuiloq. p. 3. c. 1. de orig. mali. Caietan. opusc. to. 3. tr. 1. orat. 3. Malum ex naturali boni defectu, ex mutabilitate, mutabilitas ex possibilitate, possibilitas ex finitate, finitas suboritur ex nihilo. Malum à bono nascitur, sed per accidens.

2. There be foure actions of diuine providence about sinne: 1. Of *permission* ^t, Act. 14. 16. 1. Cor. 10. 33. 2. Of *inspection* and knowledge, Iob. 34. 21. 22. Psal. 94. 7. 3. of *limitation* ^t or restraint, Gen. 20. 6. 4. Of *direction* ^u and order, whereby sinne being in it selfe altogether euill, is by Gods wisdom ordered to some *passive enent*, which is good, Rom. 8. 28. Gen. 50. 20.

3. *God is not the Author or efficient cause of sinne, as it is sinne* ^x, in any manner whatsoever. Psal. 5. 4. James 1. 13. 1. Ioh. 2. 16. And this is the generall doctrine of the primitive Fathers, and of all reformed Churches.

4. *The Author and efficient cause of sinne is the will of man* ^y. Math. 15. 19. *by deficiency from the Creator to the*

creature.

Creature. The same at the first was created good. Ephe. 4. 24. And being indued with liberty to choole good or euill, as it should be pleasing vnto it selfe, and hauing in it a possibilitie of deficiency, because it was created mutable, and of nothing; did voluntarily by it owne election and motion depart from the obedience of the Creator, to an inordinate desire of the Creature. Gen. 3. And by this meanes Concupiscence entred into the soule; and from the sinne of the first man, being propagated to posterity, bringeth forth actuall and personall transgression in all the sonnes of Adam. And thus *the first efficient cause of sinne, was the will of man*, by deficiency from good, and *the next efficient cause of actuall sinne in vs, is habituall concupiscence.*

z Aug ench. c. 11
De Ciu. Dei, l. 14
c. 11. & l. 19. c. 23.
Fulg. de fid. ad
Petr. c. 21.

Antelm. de casu.
diab. l. 9. c. 10. 11.
Damascen. orth.
fid. l. 2. c. 4.

Aq. 1. q. 48. ar. 3.
Caietan ib.
Molina 1. Tho.
q. 5. disp. vnica.
a Aug. de Ciu.
Dei, l. 22. c. 24.

Efficacem po-
tentiam suam si
rebus subtrahat,
nec progredi
poterunt.

* Caietan. 1. Th.
q. 19. ar. 8. Stat
causam secundā
necessario mo-
ueri à prima, &

5. Whereas sinne is a deficiencie and aberration from the rule of iustice, 1. Ioh. 3. 4. it cannot subsist alone, or of it selfe^z: but euen as halting must necessarily be ioyned with some motion of the body, and hoarsenesse of speech with the action of speaking: So the euill of sinne is conioyned with some action or motion of the soule or body, which hath a positue and naturall being, and wherevnto there happeneth a going astray from diuine Law: euen as it happeneth to a lame mans naturall motion, to haue halting concurring with it.

Of that, *which is positue and naturall* in sinfull actions, all Diuines acknowledge God to be the Author; both in that hee preserueth mans being, will, and faculties, wherby he is inabled to his operations^a, and also because as the first and principall mouer, he produceth together with the second cause, all positue motion, Act. 17. 28.*

cum hoc ipso moueri modificari. ex natura causæ secundæ. Prima causa non attingit effectum secundæ causæ, in seipsa: sed modificata, cooperatione sua iuxta modum ipsius causæ secundæ.

Q

For

For example, in the sinne of lying, there is the action of speaking, and there is an inordinate manner, or declining from veritie in speaking; the one being naturall, & which may be applied to good as well as euill, is the operation of God, and of the naturall power of man: the other is a defect of the second cause, and of man himselfe only.

These two, namely the entitie or substance, and the prauitie of the actions go inseparably together, and the latter cannot be without the former, and touching the same the Schoolemen teach as followeth.

b Vega pro cō-
cill. 2. c. 15.

c Greg. Arim. 2.
d. 28. q. 1. ar. 3.

d Capreol. 2.

d. 28. q. 1 ar 3.
ad. 12.

e Conrad. 1. 2.
q. 49 ar. 1.

f Ioh. Driedo
de Red tr. 2. c. 2.

g Vafq. 1. Tho.
d. 99. c. 4. n. 21.

h Ansel de con-
cord. lib. arb. &
prædest. c. 2.

i Gerf. p. 4. cen-
tilog. de causa

finali, 5. & p. 3.
de consol. l. 2.

prof. 2.

k Seraph. com.
Gen 49. concl. 2.

append.

l Th. Aq. contra
Gentil. l. 3. c. 71.

Altisio. sum. l. 3.
tr. 8. c. 3. q. 2. De^o

potuit præcipere
quod vnus ho-

mo habeat duas vxores, & multa alia malia. * Stapl. Antid. Apost. Ro 9. v. 19. &c. Obduratio, &c.
ex solo Dei beneplacito esse potest. Ipsa permissio peccati potest esse à sola voluntate Dei, &c.

Vega^b; God conworketh with man, those actions which haue an intrinsecall and inseparable naughtinesse. Greg. Arimin^c and Capreolus^d; God worketh with man the euil act^e.

Conradus; God produceth more principally the substance of the act of sin, then the will it selfe. Driedo^f; God as an uni-

uersall cause effecteth the motion of the will when it willet adulterie. Vafques^g; God is the author of the cogitation and

occasion, of which he knoweth that sinne will proceede. An-

selm^h; The act of sinne according to the substance, is of God.

Gersonⁱ; The second free efficient cause, (the will) can doe

nothing by sinning, but God concurrerh positively to all that

which is positively in the act. Seraphinus Capponus^k; The

euill of sin is in some sort of God. And Thomas Aquinas^l;

Euill actions as they be deficient, are not of God, but of their

next deficient causes: but all the action and entitie they haue,

is of God; euen as halting proceedeth from the power locomo-

tiue, in respect of motion, but in regard of the defect, from

the lamenesse of the thigh.

6. The action of God, whereby he is said to excæcate,

Ioh. 12. 40. Esa. 19. 14. to obdure, * Rom. 9. 18. to deceiue,

quo vnus ho-

mo habeat duas vxores, & multa alia malia. * Stapl. Antid. Apost. Ro 9. v. 19. &c. Obduratio, &c.
ex solo Dei beneplacito esse potest. Ipsa permissio peccati potest esse à sola voluntate Dei, &c.

1. King.

1.King.22.23. Esa.63.17. *deliuer into a reprobate minde.*
 Rom.1.28. *to impell or excite to euill.* Psal.105.25.2.Sam.
 24.1. 2.Sam.16.10. *and to worke by wicked persons, as his*
instruments. 2.Sa.12.11. Esa.54.16. *is not an action of insu-*
sion, or positue production ^m, *such as he vseth in the iust,*
when he causeth vertue and grace, Phil.2.13. 1.Cor.11.
 12. *and doth illuminate and sanctifie them.* Heb.8.10.
 Ezech.36.26. Ephe.2.10. *But a work of desertion, permis-*
sion, and order: whereby 1.he leaueth man to himselfe. Act.
 14.6. *and forsaketh him.* 1.Sam.16.14. *that is, affordeth*
not occasions and meanes, apt and congruous to reforme
him: and suspendeth or denieth the concurrence of his
speciall helpe and grace. 2. He suffereth man to be temp-
 ted about his strength, to be ruled by his errors. 2.Theff.
 2.10.11. *and transported by his owne concupiscence.*
 Rom.1.24. Psal.81.12. *and permitteth Sathan to exercise*
his subtiltie and malice towards him. 1.King.22.23. 3.He
 ordereth objects and meanes ⁿ in such sort, as that they
 may be incentiues *by way of occasion,* to prouoke the wic-
 ked to exercise that sinfulness, which is in, and of them-
 selues, where, and how God will haue it so breake out
 for punishment, correction, example, or triall.

Object. 1. Calvin and Beza teach sundry other things,
 concerning the prouidence of God about sinne.

Answ. 1. They and all their followers absolutely denie,
 that God is the author of sinne, &c. And Calvin saith;
It is an execrable blasphemie to teach thus. 2. For as much
 as our greatest Aduersaries affirme, that we of the church
 of England *are no Calvinists* ^o, it is iniust to blame vs for
 their doctrine if it be faultie. 3. Sundry reuerend and iudi-

m Aug. de præ-
 dest & grat.c.4.
 & sup.Psal.77.&
 enchirid c.99.&
 sup.Iosh. q.18.
 Cornel.a Lap.
 com.Rom. per-
 missiue & indi-
 recte obdurat.

n Aug. super
 Exod.q.18. Vti-
 tur Deus bene
 cordibus ma-
 lis, &c. Quam-
 uis vniuscuius-
 que cordis in
 malitia qualitas,
 id est, quale cor
 habet ad ma-
 lum, suo fiat
 vicio, &c. tamen
 qualitate mala
 huc vel illuc ir-
 pellatur, causis
 fit quibus ani-
 mus propelli-
 tur: quæ causæ
 vt vel existant

vel non existant, non est in hominis potestate, veniunt ex occulta prouidentia. Vide ib. q.24. & 29^a

^o Bellar. Recog de Eccles. l.4.c.6.pa.49.

p B. Abbot. Antilog. cont. Eudæm. pag. 66. & Answ. to D. Bishops preface. B. Morton. Cath. apol. l. i. c. 25. D. Field of the Church, l. i. c. 23. D. Hackwell ag. Carriar, c. 2. n. 12 pag. 101. q Caluin. instit. l. i. c. 18. & l. 3. c. 23. Beza de prædest. cont. Castal. pag. 391. & 340. Polan. thesp. 3. de pec. pag. 673. r Bellar. de a. miss. grat. l. 2. c. 3. 4. f Becan. li. de a. h. pec. * Physice. t Beza cont. Castal. de prædest. pro impio & blasphemous habemus. Molina l. i. q. 23. disp. 4. m. 11. Quid Deus præscit per præscientiam conditionalem, futuros pro sui arbitrij libertate, &c.

Vide Cornel de Lap. com. Rom. 8. v. 29 n. 188. Dionys. Carthus. com. Rom. 8. u Fonseca. Metaph. 6. q. 6. sect. 8. Molina in 1. Tho. q. 13. ar. 13. disp. 17. Suar. opusc. l. 2. c. 6. &c. Vasq in 1. Thom. disp. 67. Bellar. Recog. lib. de grat. & lib. arb. pag. 108. Becan. de prædest. Cath. c. 5. Gregor. Val. to. 1. d. 1. q. 23. p. 3. Stapl. Antid. Apostol. Rom. 1. v. 29. Scientia media. x Iun. cont. Bellarm. de eccle. l. 4. c. 9.

cius persons P, hauing examined Caluins doctrine, doe free him from those imputations, which his Aduersaries obiect against him.

Obiect. 2. Caluin teacheth, that God decreed the fall of man, and that sinne happeneth by the ordinance and will of God. From whence, according to Bellarmine^r, Becanus^f, &c. many blasphemous illations do follow.

Answ. God may be said to decree the fall of man, and to ordaine sinne three waies. 1. *Decreto causante*, by such a decree and will, as doth *naturally* * or *morally* cause and effect it: and thus to say that God decreed sinne, maketh him the Author of sinne. But Caluin and Beza^t maintaine not any such decree of God, but condemne the doctrine thereof as blasphemous: and yet Becanus and the Iesuits declame and dispute against them, as guiltie of this blasphemy.

2. God may be said to decree the fall man, *decreto permittente*, by a permissiue decree: conditionally, & with reference to mans owne act; to wit, if man himselfe by his owne free election, would fall into sinne, then God decreed to suffer him: and vpon the prescience of mans owne voluntarie fall, he ordained the permission of his sinne. This is the doctrine of Molina, Fonseca, Suarez, Bellarmine, Becanus, Valenza, Vasques, Stapleton, and many Papists^u.

3. God may be said to decree the fall of man, *decreto permittente, & ordinante* x; by such a decree in God, as did both determine to permit it, and purpose with him-

selfe,

selfe, that vpon his permission it should infallibly be y: for example, 1. God decreed to create man mutable, and subiect to possibilitie of falling. 2. He decreed to permit Sathan to tempt him. 3. He decreed not to concur with Adam by effectuall grace, and to inable him to resist temptation. 4. He knew that without this concurrence of grace man would fall, and he willingly permitted him so to doe. This seemeth to be the summe of Caluins doctrine, touching the decree of God about the fall of man. Concerning the truth wherof, I presume to say nothing, referring my selfe to the graue iudgement of other more reuerend persons, who haue purposely handled this matter.^z

But in defence of my Brothers assertion, who affirmed, that learned Papists say as much in effect, touching Gods prouidence about sinne, as Calvin doth, I thinke his assertion is true, in respect of sundry Papists^b, although it be doubtfull whether Bellarmine holdeth thus or not.

1. Sundry learned Papists, to wit, Bannes, Rispolis, Ferrariensis, Marsilius, Gregorie Arimin, Adam Sasbot, Shumel, &c. maintaine; That Gods decree of reprobation, goeth before all preuision or foreknowledge of sin^c. But vpon this assertion it followeth, that God preordained the fall of man, because according to this Tenet, *Reprobatio implyeth an absolute wil and purpose of God, to suffer man to fall into sin, and to infer the punishment of damnatio*,^z

D. Abbot B. of Salisbury. D. Morton B. of Chester. D. Field, D. Hackwell, alledged before.

^b Valq. 1. d. 99. c. 3. n. 9. Recentiores doctrinam Thom. & antiquorum, putant sic esse intelligendam, vt Deus ab æterno præfinierit singulas nostras actiones, id quod non solum in operibus gratiæ censent esse verum, sed in alijs etiam operibus peccati, si sermo sit non de malitia, sed de substantia actus. lb. c. 4. n. 21. (aliqui sentiunt) Deum nos applicare, agere, impellere, &c.

^c Bannes 1. q. 23. Ferrar. l. 3. cont. gent. c. 161. Marsil. 1. q. 41. ar. 2. Greg. Arim. 1. d. 41. q. vnic. ar. 2. Adam Sasb. com. Rom. 9. Durand. 1. d. 40. q. 2. Capreol. 1. d. 41. q. vn. Caietan. & Shumel. 1. q. 23. ar. 5.

y Bellar. de grat. & lib. arb. l. 4.

c. 13. Deus intelligit res omnes, quæ quoquo modo esse possunt: deinde voluntate decernit ex hijs, quæ velint ipsa existere.

Valq. to. 1. d. 99

c. 4. n. 21. Tam-

etsi Deus sit au-

thor cogitatio-

nis & occasio-

nis, ex qua nouit

futurum esse

opus peccati.

Hugo Victor.

de Sacram. l. 1.

p. 2. c. 12. Si non

potest proui-

dentia eius, aut

mutari, vt aliud

fiat, quam præ-

uisum est, &c.

neceffe est to-

tum fieri quod

prouisum est, &

nihil fieri quod

prouisum non

est.

^z Lord Archb.

of Canterbury

in one of his 6.

Lectures.

c Bannes 1. q. 23
ar. 5. Reproba-
tio includit vo-
luntatem, per-
mittendi aliquē
cadere in cul-
pam, & inferen-
di damnationis
pœnam pro
culpa.

Rispol's de præ-
finit. l. 1. q. 1.
concl. 3. Per-
missio pecc. &
obduratio, effe-
ctus reprobati-
onis, secundum
Thomam &c.
Altiſſidor. l. 1.
c. 9. q. 2. Repro-
batio est præ-
scientia Dei,
qua ab æterno
ſcit Deus, ſe non
appositorum
gratiam illi, &c.
d Bannes ib ar. 3
pag. 270. Deus
habuit hunc a-
ctum ab æterno,
volo permittere
hæc peccata, vo-
lo quibusdam
non dare auxi-
lia, quæ ſi reci-
perent non pec-
carent.

e Benius de effi-
cacitate gratie,

c. 2. &c. pa 7. &c. Ofor. ep. l. 9. de iuſtitia. Anton. Delphinus de iuſtif. f Beza de prædeſt. contra
Caſtal. Nos affirmamus non tantum inanem illam & commentitiam permiſſionem, aut deſerti-
onem: ſed Dei concilium decretum, voluntatem actionem denique verò interuenire. g Calu.
cont. Libertin. c. 14. Beza de prædeſt. con. Caſtal p. 366. Sicur Sol in cadauer radios ſuos emittens,
&c. h Beza: Excitat tum Sathana, tum aliorum miniſterio, propria improbitate vtens.

*because of sinne^c. And Bannes^d a celebrious Doctor, ſaith; God from æternitie had this act in himſelfe, I will per-
mit theſe ſins, I will not beſtow helps and meanes vpon certaine
perſons, which if they might haue receiued, they would not
haue ſinned.*

2. Many learned Papists, and among the reſt *Benius^e*,
inſtiled *excellentissimus*, doe teach, that God beſtoweth not
vpon many perſons ſufficient grace, whereby they may auoide
infidelitie and mortall ſinne. And from hence alſo it follo-
weth, that his purpoſe and will is, that ſome perſons ſhall
fall into ſinne.

Obiect. 3. Caluin and Beza teach, that God not onely
permitteth^f diuers perſons to ſinne, but that he vſeth a
ſecret action, & inclineth their will to exerciſe the naugh-
tineſſe which is in themſelues, vpon ſuch obiects as he
hath appointed.

Anſw. Their meaning is g, that like as when a man
moueth a dead carrion, there ariſeth a noyſome ſauour,
not effeſted by the mouer, but proceeding from the fil-
thineſſe of the rotten carkafe: So God by a ſecret *occasio-
nall action^h*, moueth the heart of man, being full of vn-
cleanneſſe, and cauſeth the vnſauorie filth of ſinne, lur-
king before in the heart, to breake out, and to annoy the
wicked perſon himſelfe or others, who deſerue to be pu-
niſhed or corrected by this meanes: In this action there
is no iniquitie or ſauour of wickedneſſe in the moouer:
but whatſoeuer is corrupt and filthy, proceedeth from
man himſelfe, who before this motion, was a carrion

dead

dead in sinne. And if we allow Physicians to vse venemous hearbesⁱ, and in certaine cases to extract the poison which is them, to the compounding of bodily medicines: how much more is the Lord able by his providence, without any defilement of himselfe, to apply the wickednesse of the creature to a good euent?

2. It was the plaine doctrine of Saint Augustine^k, that God by a secret motion worketh in the hearts of wicked men, inclining them to their particular objects. For speaking of Shimei, he saith^k; *The Lord by his iust iudgement inclined his will, being formerly wicked through his owne fault, into his sinne.* And againe^l; *God worketh in the hearts of wicked men whatsoever he will: inclining their wills whither he pleaseth, either to good for his mercie, or to euill for their owne demerits.* And in another place^m; *God worketh his iudgements not onely in the bodies, but hearts of men, by maruellous and ineffable meanes.* And the same is affirmed by Hugo de Sancto Victoreⁿ, and by the ordinary Gloss^o.

Obiect. 4. Calvin and Beza say, That God produceth the same act which a sinner doth, but in a different manner.

Ans^w. Asorius the Iesuite saith the like^p; *In sinnes which are wickedly committed, God together with the will of man, worketh that which is done.* And Andreas Vega^q; *God, according as sundry Diuines doe more probably thinke,*

non existant, non est in hominis potestate, sed veniunt ex oeculta prouidentia. m Cont. Iulian. l. 5 c. 3. De prædest. sanct. c. 20. n Hugo de Sacram. l. 1. p. 5. c. 29. Deum ad iudicia sua iusta complenda, malas voluntates hominum, quibus ipse vult modis & occasionibus. siue intus, siue foris. & excitare ad volendum, & dirigere ad perficiendum, & ordinare ad subsistendum. o Gloss. ordinari Rom. 1. tradidit eos Deus. Et citatur à Thom. 2. q. 79. ar. 1. p Azor. inst. mor. p. 1. l. 1 c. 21. In peccatis quæ perperam committuntur, cum voluntate humana Deus etiam operatur id quod fit. q Vega pro concil. l. 1. c. 13. pag. 28. 29.

i Basil. term. Quod Deus nõ est auct. malorũ. Bellar. de amiss. grat. l. 2. c. 13. Medici vtuntur viperæ veneno. k Aug. de grat. & lib. arb. c. 20. & c. 21. Fius voluntatem proprio vitio inalam, in hoc peccatum, iusto suo iudicio & occulto inclinavit. De corrept. & grat. c. 14. l De grat. & lib. arb. c. 21. super Exod. q. 18. Vni- uersiusque cordis in malitia qualitas, id est, quale cor habeat ad malum, suo fit vicio, quod inoleuit ex arbitrio voluntatis: tamen vt qualitate mala huc vel illuc moueatur, causis fit quibus animus propellitur, quæ causæ vt existant vel

r Loc lib. 2. c. 4.

f Beza: Non
vult Absolonis
incestum vt
incestum.
Peccata à vo-
luntate Dei pro-
cedere quatenus
peccata, si dice-
remus, fatere-
mur, nos omni-
bus supplicijs
dignissimos.

Molina. concor.
grat. & lib. ab.
d. 31. Plerique
antiquorū, &c.
Actio quatenus
est à libero ar-
bitrio, est vitio-

sa: quatenus est à Deo tanquam à prima causa & origine totius esse creati, neque vitiosa est, neque pecc. quoniam à solo Deo habet esse, ac proinde bonitatem transcendentem, defectum vero à regula. r Beza annot. Act. 4. v. 28. Referendum est verbum ποιησαι, non ad consilia & voluntates Herodis & Pilati, sed ad ipsorum consiliorum euentum. August. tom. 3. de agon. Christi, c. 7. Malus homo & malus Angelus, diuinæ prouidentie militantes: sed nesciunt quid boni de illis operetur Deus: non ergo pro meritis malitiae stipendiantur. u De nupt. de concupisc. l. 2. c. 20. De Ciuit. Dei, l. 22. c. 24. Cont. Faust. Manich. l. 22. c. 83. Ex adulterorum concubitu, formatur & nascitur homo, de hominum opere malo, bonum opus Dei.

by his will and concurrence, effecteth our sinnes together with vs. Canus^r; There is no absurditie, if we referre the same worke as it is a punishment, to God the Author, and as it is a fault, to Sathan. These Doctors and Caluin intend no more, but that which other Schoolemen hold; to wit, that God produceth the same act in regard of the entitie or positiue being; but not the same formally^f, or according to the obliquitie and wickednesse thereof.

Obiect. 5. They teach, that God in his prouidence vseth sinners, and their wills and deeds, to be his instruments, to the effecting of his owne most iust and holie will.

Ans. They meane, that they are passiue instruments, and effect his will, onely in regard of the euent^t; and as in adulterie, the luxurie of parents is wicked, and yet the children begotten are Gods creatures^u: So in wicked deeds, the action is sinfull, and yet the passion or thing produced by it, as it is receiued in another, may be good.

Paragr. 2. Saint Augustine, concerning reprobation.

T. W. Our Minister, to proue his blasphemous doctrine of reprobation or damnation, doth shrowd himselfe vnder an abused testimony of Saint Augustine*, whom he thus citeth;

* Aug. tom. 2.
ep. 107. ad Vital.

It

It is a manifest truth, that many cannot be saued, not because themselues will not, but because God will not, (which without all obscuritie, is manifested in Infants) These latter words Maister White hath fraudulently omitted.

Ans. 1. Where you charge Doctor White with blasphemous doctrine, touching reprobation, it seemes you much regard not what you say, Psal. 12.4. Maister White holdeth no other doctrine touching reprobation, then your owne Thomas, Caietan, Capreolus, Ferrariensis, Bannes, and the learned part of Aquinas his Schollers, haue alwaies taught^a; and which is lately propugned against Molina and Suarez, by Shumel, Rispolis, Martines, & other Papists^b, and which the Church of Rome it self, neuer condemned as erroneous.

2. Saint Augustines testimony, Epist. 107. affirmeth verbally, that *many people cannot be saued, not because they will not, but because God will not haue them saued*: And he meaneth elder persons as well as Infants; as it appeareth by another place^c, where handling the same Argument, he nameth elder persons, saying; *Of two infants being alike corrupted with originall sinne, why one is chosen and another forsaken, and of two elder persons, why one is effectually called, and the other not, must be referred to the vnsearchable iudgement of God.*

Benius a learned Papist, affirmeth^d; *That it is the constant doctrine of Saint Augustine, that sufficient grace is not giuen to all men by God*: And the same Author saith; *That this was the doctrine of many great Schoolemen, both before and since the Trident Councell*^e. Gregorie Ariminense^f holdeth

saluos fieri, quia Deus non vult voluntate beneplaciti. semper censuit, non omnibus offerri gratiam.

d Benius de eff. gratia, c. 16. Constanti
e lb. ca. 4. f Greg. Arim. 1. d 46.

deth

^a Thom Aq. 1.

q. 23.

Caietan. ib.

Bannes ib.

Chumel ib.

Ferrar. contra

gent 1. 3. c. 161.

Rispolis. de pre-

finit. 1. 1. q. 1. c. 3.

^b Pererius com.

Rom. 9. d. 5.

^c Aug. de bono

persec. c. 8. &c

de predest.

sanct. c. 6.

Prosp. ad excerp

genuen. d. 3.

Greg. in euang.

hom. 30.

Bellar. de grat. &

lib. arb. 1. 2. c. 3.

Sicut verum est

non omnes sal-

uos fieri, quia

ipsi non volunt:

sic etiam verum

est, non omnes

g Vaſq. i d. 97:
c 6. Necelle eſt
fateri Auguſti-
num eius fuiſſe
ſententiæ.

Et ib. n 34. Au-
guſtinus, Proſ-
per, & Fulgen-
tius, illius ſue-
rententiæ.

h Aug. de cor-
rept. & grat. c. 14

Ira dictum ſit,
omnes homines
vult ſaluos eſſe,
vt intelligantur
omnes præ-
deſtinati.

Benius de effie.
grat. c. 16. Enixe
ſemper atque
conſtanter ad
ſolos electos
referri voluit.

i Aug. de bono
perſeu. c. 14.

Iſidor. de ſum.
bon. ſue ſent. l. 2

c. 15. Nonnulli ira deſpiciuntur à Deo, vt deplorare mala ſua non poſſint. Aug. de fid. ad Petr. c. 35.
cited by Espenceus, com. 2. Tim. pag. 59. Non magis iræ vaſa quæ Deus non prædeſtinavit ad vi-
tam, vlla ratione ſaluari poſſunt quam miſericordiæ vaſa perire. Stapl. Antid. Apoſt. Rom. 9. v. 11.
&c. Ad hanc adoptionem filiorum Dei, ad hanc primam ſalutem, quæ in baptiſmo credentibus
conferretur, quod attinet, cur hodie & per omnes ætates aliquæ gentes vocantur, & aliquæ non aut
olim tam pauci Iudæi, tam multi Gentiles vocabantur, ſi quis velit eorum operibus cauſam diſ-
criminis tribuere, propoſitum Dei ſecundum electionem, id eſt, gratuitam & fixam Dei electio-
nem ſubuerteret.

deth thus, and Vaſques & the Ieſuite acknowledg-
eth the ſame. And Saint Auguſtine himſelfe both ex-
poundeth the place of Paul, 1. Tim. 2. God will haue all
men to be ſaued, &c. of the elect^h; and alſo expreſſly tea-
cheth: *That if men in a ſecret iudgement be not ſeuered
from the maſſe of perdition, by the grace of predeſtination,
neither words nor deeds, whereby they may be inabled to be-
leeue, are applyed vnto themⁱ.* From whence it followeth,
that the doctrine which this Popiſh Prieſt calleth blaſ-
phemous, is Saint Auguſtines: and that according to
this great Father, many men cannot be ſaued, not be-
cause they will not, but becauſe God will not. And the
naming of infants by Saint Auguſtine, Epist. 107. is
not to reſtraine the ſpeech onely to them; but by the ex-
ample of infants, to proue the aſſertion vnanswerably:
for if infants being ſinners in a leſſe degree then elder
perſons, are yet many times by a ſecret iudgement of
God, excluded from Baptiſme the meanes of their ſalua-
tion; then may God more iuſtly depriue elder people
being guilty of greater finnes, of efficient grace.

CHAP. IX. Paragraph. I.

*Epiphanius, concerning the Adoration of the
Virgine Marie.*

T. W.

WHereas according to Catholike doctrine, different degrees of honour, are to be exhibited to God, and his blessed Angels and Saints; as to the first, Adoration, and to the other in a farre lower degree: not only damned spirits, but damnable Hereticks, their painefull Schollers, as enueto is emulators of glorious Saints, doe euer labour by many subtilties, to rob them quite of all deserued veneration. In which kind Maister White willing to act his part, euen against the blessed Virgine, the mother of God, alledgeth Epiphanius, saying; The virgine Marie, was a virgine, and honorable, but not giuen for vs to worship, but her selfe worshipped him who tooke flesh of her. a Epiphani. l. 3. hærcl. 79.

But for the reuealing of this illusion, it is to be obserued, that Epiphanius writeth against certaine women who adored a chariot, and did offer vp bread in the name of Marie: which was unlawfull in two respects, 1. because it is not permitted to women to sacrifice ^b. 2. because this manner of adoration by sacrifice, is proper onely to God, and there belongeth no more but honour and worship to the blessed virgine and Saints. b Why do your women baptize? Epiphani. hær 42

Ans^w. 1. The declamation of this Popish Priest beginning with damned spirits and damnable Heretickes, is like himsele: for Maister White and all the Protestants acknowledge, that due honour and veneration is to be
ex-

c Epip. hær. 79.
 ἡ Μαρία ἐν τιμῇ,
 ὁ κύριος ὁ θεὸς
 κυριεύει pag. 450.
 εἰ δὲν γὰρ ἐργάζονται
 δίκαιοι πλεόντων.
 d Gerl. p. 1. l. c.
 de cæn. Dom.
 de vita clericor.
 Sanctis reueren-
 tes esse viden-
 tur, colentes co-
 rum sepulchra,
 memorias, atque
 reliquias: tamen
 nequaquam eos
 imitantur in san-
 ctitate, immo
 præsentibus ini-
 micantur & in-
 fidiantur, qui
 sanctorum vitâ
 atque mores
 quæsierint imi-
 tari. Math. 23.

29.

e Thyreus Iesuit
 de appar. spir.
 append. 1. ad. l. 1.
 Sumplerunt qui-
 dem illæ ex ap-
 paritionibus ini-
 tium.

f Delrio inquil.
 mag. l. 4. c. 1 q. 3.
 §. 5. pag. 146.

g Antonin. sum
 hilt. p. 3. tit. 23.
 c. 10. § 1. in fine.

Vide Isidor. etymol. l. 8. c. 9. citatur a Gratian. cons. 26. q. 5. c. Nec mirum. Aug. de cura. pro mort.
 c. 10. h Epiphan. hær. 78. in fine. & 79. ὅτι ἡλίας θεοσκηπὴς, ὅτι ἰωάννης, ἀλλ' ὅτι ἡ δίκλα, ὅτι
 τις τῶ ἀγίων θεοσκηπῆται pag. 448. εἰ ἀγίως θεοσκηπῆται εἰ δὲν, πόσῃ μᾶλλον τὴν δὲ Ἀγίας γυναι-
 μένης, τὴν ἐκ τοῦ ἰωάννου, &c. Τὴν Μαρίαν μὲν εἰς θεοσκηπῆται, εἰ λέγω γυναικί, ἀλλ' εἰδ' αἰδρῆ. Εἰ καλ-
 λίστη ἡ Μαρία, καὶ ἀγία, καὶ τιμημένη, ἀλλ' ἐκ τῆς τοῦ θεοσκηπῆται.

exhibited to all the Saints of God, both living and de-
 funct. We say with Epiphanius^c; *Let Marie haue honor,*
and let the Lord our God be adored. But the Papists, *In stead*
of honor exhibite error (as the same Father speaketh) to the
 blessed Saints; and their manner of worship according
 to him, *is heresie and dotage.*

2. Whereas you say, that damned spirits are æmula-
 tors of this adoration, which you exhibite to glorious
 Saints: the truth is, that your superstition^d of adoring
 Saints is the doctrine of Diuels, for the principall founda-
 tion thereof was feigned miracles, and apparitions^e of
 Diuels, in the likenesse of Saints. Delrius^f the Iesuite
 saith; *The Diuell appeared to one in the likenesse of S. Ursula,*
&c. and to one Secondello, a Deacon, the Diuell appeared in
the shape of our Lord, saying; I am Christ. Antonine^g; *The*
Diuell did vsually appeare to a certaine deuout Frier of Paris,
in the likenes of the virgine Marie, and reuealed many things
unto him.

3. Although Epiphanius reprove in particular the
 fact of the Colliridians, yet in confuting their error, he vt-
 tereth diuers speeches, and vseth arguments, whereby he
 condemneth in generall all religious adoration of the vir-
 gine Marie. His words are^h; *Neither Elias nor Iohn Bap-*
tist, nor Teclah, nor any Saint is adored, &c. And, *If God*
will not haue Angels adored, how much more, not her which
was begotten of Anna and Ioiakim? Againe, *Let none adore*
Marie, either man or woman. And, *What Scripture hath said*
any thing of this? and which of the Prophets euer comman-

ded

ded a man to be adored, much lesse a woman? And, although she is glorious, holy, and honorable, yet is she not appointed to be adored.

But here our Aduersarie treading in the steps of Baro-
niusⁱ and Bellarmine^k, endeouours to clude these testimo-
nies, saying; That Epiphanius condemneth onely the
exhibiting of diuine honor to the holy Virgine.

Answ. Some part of that worship which Papists giue
to the virgine Marie; to wit, Inuocation, Rom. 10. 14.
Vowes, Psal. 50. 14. Oathes^l, Deut. 6. 13. are the actions
of diuine adoration. And Tursellin the Iesuite commen-
deth Paul an Hermite, and saith he adored God and his
mother.

2. Epiphanius in the place alledged by Doctor White,
saith; *The Lord in the Gospell speaketh to the Virgine his
mother, What haue I to do with thee woman? In which speech,
to the end that none should thinke her ouer excellent, he cal-
leth her woman, prophesying as it were aforehand of the here-
sies which should arise, and premonishing that none in admi-
ration of her sanctitie, should fall into this doting heresie of a-
doration* ^{m.}

mentisq; affectibus recolentes, illam in cœlis primum adorandam, deinde in terris vbiq; ve-
nerandam, &c. pag. 129. *Αὐτὴ τῇ κυρίῳ φησιν, τί μοι καὶ σοὶ γυνὴ; μὴ τὴν τοῦ ἰσχυροῦ ἀδελφὴν
ἢ τὴν ἀδελφὴν πατρὸς σου;* &c. pag. 447. ^m Suar. in 3. Thom. tom. 1. d. 52. §. 3. Adoratio Sanctis ex-
hibita est quodammodo diuina. Tursellin. præf. in hist. Lauretan. Ad huius (Mariæ) arbitri-
um, &c. terras, maria, cœlum, naturamq; moderatur: hac annuente & per hanc, diuinos thesau-
ros mortalibus & cœlestia dona largitur. Vt omnes intelligant, quicquid ab æterno illo, augusto-
q; bonorum fonte, in terras profluat, fluere per Mariam.

i Baron. tom. 4.
an. 373. n. 30.
k Bellarm. de
San. beat. l. 1. c. 15
l Malmesbur.
de gest. Angl.
l. 2. c. 10. Dunstan
iurat, Per Deum
& matrem eius
ignauus homo
erit.
Tursell. Laur. hist
l. 1. c. 2. ante Dei-
paræ effigiem,
ara solido è saxo
quadrato, &c.
Tursellin. hist.
Laur. lib. 1. c. 17.
Quotidie adora-
turus Deum cū
matre eius, &c.
lb. lib. 2. cap. 16.
diploma Leō. 10
Nullum prom-
ptius miseris aut
efficacius pecca-
toribus refugiū
inueniatur, me-
rito totius animi

An obseruation, concerning adoration of Images.

There is nothing so wicked and absurd, but a Romist
can

can defend it: neither is any thing so true, but he can outface it: witnesse among other things, *the adoration of Images*. The same is an impietie so apparently condemned in the Scripture, that neither blasphemy it selfe, witchcraft, adulterie, or any sinne, is more plainly detected and prohibited.

And the primitiue Church consenteth exactly with the holy Scripture; and for many ages did in generall proclaime the same to be Idolatry. Neuerthelesse, our Aduersaries calling darknesse light, and sowre sweete, Esa.5.20. defend it, pretending that they propugne a Catholike veritie. The summe of their Tenet is this which followeth.

n Concil. Trid.
sess. 25.

o Tho. Aqu. 3.

q. 25. ar. 3. ad. 1.

Suar. 3. Tho.

to. 1. d. 54. §. 2.

Durant. de ritib.

eccl. cath. l. 1. c. 5.

Thyreus de ap.

par. spir. append.

1. c. 1.

Posseuin. bibl.

l. 18. c. 16.

p Bellarm. de

imag. l. 2. c. 10.

q Naclant. com.

Rom. cap. 1. digress. de imag. pag. 42.

Non solum fatendum est, fideles adorare coram imagine,

vt nonnulli ad cautelam forte loquuntur, sed & adorare imaginem sine quo volueris scrupulo:

Quin & eo illam veniantur cultu, quo & prototypon eius. Propter quod, si illud habet adorari

latia, & illa, latia: si illud dulia & hyperdulia, & illa pariter eiusmodi cultu adoranda est. Llamas

sum. eccl. par. 3. c. 3. pag. 265. Tenemur ex hoc præcepto, viuificæ crucis vexillum adorare, &c. At

non solum crucis veræ lignum ipsum, sed & imaginem crucis cuiusque materiæ, vel picturæ ado-

rare debemus, &c. Tho. Aqu. 3. q. 25. ar. 3. ad. 2. & 3. sent. d. 9. q. 2. Bonauent. 3. d. 9. ar. 1. q. 2. Ri-

chard. 3. d. 9. ar. 2. q. 2. Albert. 3. d. 9. ar. 4. Paludan. 3. d. 9. q. 1. Almain. 3. d. 9. q. 1. concl. 5. Marfil. 3.

q. 8. ar. 2. d. 2. c. 3. Maior. 3. d. 9. q. 1. Capreol. 3. d. 9. q. 1. ar. 1. c. 2. 3. Caietan. 3. q. 25. ar. 3.

1. They maintaine the making, setting vp, and vsing of Images in religionⁿ. And among the rest, the making of the Images of God himselfe, and the Trinitie^o.

2. They teach a threefold vse of them: 1. Of ornament or beautifying their Temples and religion. 2. Of instruction^p, wherein they affirme; that pictures many times instruct better then Scripture. 3. Of adoration, making them Instruments of worshipping God and the Saints. And concerning adoration, they maintaine, that Images are to be adored with the same adoration, with the sampler^q, appointing onely a respectiue difference; to wit, that the principall is worshipped simply and for it selfe:

but

but the Image in regard of the similitude and reference to the principall. And thus the Images of God and Christ, and the Crucifixe, are by their doctrine to be adored, with diuine worship properly called^r: like as Christ his manhood being personally vnited to the Deity, partakes the same adoration with the Godhead^f. And other Images of the virgine Marie, and the Saints, are respectiue to be adored with worship futable to their samplers.

3. They make the adoration of Images, a meritorious worke^t; and condemne the deniers thereof as Hereticks, and hauing power, they cruelly torment and burne them to death^u.

4. The principall Arguments whereby they propugne this operation, are these which follow.

Argu. 1. The Tradition and custome of the Church, and the authoritie of the second Nicene Councell, &c.

Answ. 1. Peresius Aiala^x, a great learned Papist and Bishop, citing many Doctores and Schoolemen, affirmeth; *That the doctrine of adoration of Images, hath neither Scripture, Tradition of the Church, common consent of the Fathers, nor yet effectuell reason to confirme it.* 2. The second Nicene Councell was very late^y, about the yeare 787. And it was controlled by another Councell in the West^z: neither did it maintaine adoration of Images, in such manner, as Suarez, Thyreus, Possuin, and the Iesuits do, but onely *veneration*, or yeelding outward re-

r Suar. 3. Tho. to. 1 d. 54. §. 3. Dicendum est hanc imaginum adorationem non esse absolutam sed respectiuā, quanquā per eam non abusive tantum, sed proprie imagines adorentur.

f Suar. ibid. §. 4. & d. 56. §. 2. Sicut humanitas Christi coadoratur Verbo.

Thyr. de appar. spir. append. 1. c. 2. n. 10.

Azor. p. 1. instit. mor. l. 9. c. 6.

Iac. Graph. de cif. aur. p. 1. l. 2. c. 2. n. 15.

t Andrad. orth. expl. l. 9. pag. 284.

u Sixt. Senens. bibl. l. 5. an. 247. Balthasar Hicmarus qui Viennæ exultus.

Suar. tom. 1. d. 56. §. 2. Ægidius Hispanus negauit crucem esse adorandam, qui propter hunc & alios errores Hispani damnatus est. x Peres. de Trad. p. 3. de inag. Neque Scripturam neque traditionem ecclesiæ, neque communem sensum Sanctorum, neque concilij generalis determinationem aliquam, nec etiam rationem, qua hæc efficaciter suaderi possit, adducunt. y Bellar. de scriptor. in chronol. z Genebrard. chronol. ann. 794. who citeth Ado and Regino. Aimon. de gest. Franc. l. 4. 85. Hincmar. Rhem. cont. Hincmar. Landan. c. 20. Abbas Vesperg. chron. an. 793.

uerence

^a Reade B. Bil-
son of subiect.

part 4. pag. 550.

^b Bellarm. de

imag. l. 2. c. 12.

Imagines Che-

rubin super ar-

cam existentes,

necessario ado-

rabantur ab ijs

qui arcam ado-

rabant.

Suar. to. 1. d. 54.

§. 3.

^c השתחו

לדבריו

^d Genbr. com.

Psal. 98. v. 5.

Iansen. ib.

Ioh Campen. ib.

^e Tertul. contra

Marciō l. 2. c. 32.

^f Lorin. com.

Act. 17. v. 25.

Constat adora-

tionem ab He-

breis non esse

ipsis exhibitam.

^g Bellarm. de

imag. l. 2. c. 12.

* Suar. 1. d. 54.

§. 4. Fieri recte

posse ut proto-

typum in ima-

gine, & imago

cum prototipo

vno actu adore-

tur: atque hoc

modo posse ima-

ginem Christi

adorari latia.

^h Tertul. de

idol. c. 5.

ⁱ Peref. de trad.

p. 3. de im. p. 162

uerence in passing by them, or standing before them^a, &c.

Argu. 2. The Iewes in the Old Testament, adored the Arke of the Couenant, whereunto were annexed the Images of the Cherubins^b. Psal. 99 ver. 5. the Old Translation hath, *Worship the footstool of his feete* (which was the Arke.)

Ans. If the place of the Psalme be rightly translated, it is, *Worship at his footstool, or before his footstool*^c, that is, worship God, looking towards the place where the arke of the Couenant resteth, and in the Tabernacle or Temple where the Arke is placed, bow downe before it^d. And the Cherubins were not appointed to be adored, as Tertullian^e, & after him Lorinus^f the Iesuite, affirme; and how could they which neuer saw the Cherubins, Heb. 9. 7. worship them in the same manner the Papists do their Images?

Argu. 3. It was lawfull in the Old Testament to worship the brazen Serpent^g and the Cherubins; therefore it is as lawfull to adore and worship the Images of Christ and the Saints.

Ans. Although veneration, which is a reuerent vsing of sacred things, be due to such signes as God himselfe hath appointed; yet that measure and such actions of reuerence as Papists^{*} exhibite to Images, are vnlawfull to be exhibited to the signes instituted by God himselfe, as appeareth by the example of the brazen Serpent^h. 2. King. 18. 4. and the water of Baptismeⁱ.

2. As it doth not follow, that because we are to honor the Kings Lieutenant, hauing receiued authoritie from the King; therefore we must exhibite the like honor to another, whom the subiects haue exalted to that dignitie

of

of their own head: So although God had appointed the adoration of sacred signes ordained by himselfe; it followeth not, that Images which are erected besides his ordinance, are capable of veneration^k.

Arg. 4. Because God hath wrought sundry miracles by Images, therefore they ought to be adored^l.

Ans. Both the antecedent and consequent are false.

1. The miracles which our Aduersaries affirme, to haue beene wrought by Images, recorded in their Legends, are of no credit by the testimony of their owne Doctors.

Canus^m denieth the authoritie of the Stories, in which they be reported. Gabriel Bielⁿ affirmeth; *That such miracles were many times wrought by the power of the Di-*

uell. Cardinall Lira^o saith; *That the people were shamefully deceiued with feigned miracles, wrought by the Priests and their companions for lucre sake.* Antonine P reporteth,

that the Crucifixe spake to Fryer Peter, saying: *O Peter, what wrong haue I done thee?* And at another time; *O Peter, I haue prayed for thee that thy faith shall not faile.* And Tho-

mas of Aquine, praying deuouily before the Crucifix, was lifted up a cubit aboue the ground, and a voyce proceeded from the Crucifixe, saying: *O Thomas, thou hast written worthily concerning me*^q.

And William Malmsburie^r reporteth, how the Crucifixe at Winchester uttered a speech in fauour of Saint Dunstane, which confounded the Priests: But Polydore

speaking of the credit of this miracle, saith^l; *It was thought by many, that this was rather an oracle of Apollo then of God,*

ⁿ Gabr. Bielⁿ can. Miss. lect. 49. Al quando miracula fiunt &c. non virtute imaginum, sed operatione demonum. ^o Lira super Daniel. c. 14. ^p Antonin. sum. hist. p. 3. tit. 23. c. 6. §. 2. Dou-rolt. seuit. flores exemplar. cap. 7. tit. 29. §. 6. Vbi coram imagine crucifixi, terrò genua flexit, visus est a quodam sancto viro ad singulas genu flexiones, nobilis illius, Crucifixus caput suum humiliter inclinare. ^q Antonin. ib. 7 §. 11. ^r Malmsb. de gest. Reg. Angl. l. 2. c. 9. Abba literæ docent, Dominicam imaginem expresse loquutam clericos, eorumque fautores confudisse. ^s Polydor. hist. Angl. l. 6. pag. 121.

^k Altissod sum. l. 1. c. 15. Non in quolibet signo adorandus est Deus sed in proprio, sicut Moy- ses adorauit Deum in rubo in quo loquebatur ei, &c. & Abraham in Angelo: vnde non est adorandus in lapide, esset enim idolatria, de non proprio signo Dei, facere proprium.

^l Bellar. de i- mag. l. 2. c. 12. ^m Canus loc. l. 1. c. 4. & 6. ⁿ Vt iam pulendum fortassis sit, historices quoddam gentium fuisse veraciores quam nostros.

R

and

and proceeded from the fraud of mē, and not frō diuine power.

t Bellar. de imag.
l. 2. c. 13. Diaboli
opera interdum
idola moueban-
tur.

u Synod. Frank-
ford. Resp. ad
arg. 44. Niceni
Concilij.

And as Sathan wrought miracles among the Heathen^t by Images; So he was effectually among the Papists by lying wonders. 2. Theff. 2. 9.

2. The consequent of the Argument is false; as the Synod of Frankford^u, in the solution of the Arguments of the second Nicene Councell, answereth: for although God wrought a miracle by the waters of Iordan, in healing Naaman. 2. King. 5. 14. and by the bones of Elizeus; and by the clay and spittle, Ioh. 9. yet the said creatures were not thereby made capable of adoration: euen so admit it were true, that God had wrought miracles by Images, yet from thence it followeth not, that the same ought to be adored.

Sect. 2. wherein are deliuered some of the Protestants arguments, against worship of Images.

a Exod. 20. 5.
Deut. 5. 8. Leuit.
26. 1. Exod. 32.
Num. 23. 21. &

25. 3. Deut. 4. 15.

b Plal. 1. 5. 4 &

135. 15. Ela. 40.

17. & 44. 8. & 44

13. & 46. 5. Hab.

2. 18.

c Act. 15. 20. &

17. 29. Rom. 1.

23. 25. 1. Cor. 10

14. 2. Cor. 6. 16.

Gal. 4. 8. & 5. 20. 1. Theff. 1. 9. Act. 14. 13. Apoc. 9. 20. & 19. 26. 1. Ioh. 5. 21.

d Bellar. de imag. l. 2.

c. 13. Suares. Greg. Val & alij. Ioh. Arbor. Theosoph. lib. 1. cap. 37. Verat fieri imagines, & adorari propter se, & summe, & more gentium, &c.

Arg. 1. The Lord hath expressly forbidden the adoration of Images, in the Law^a and the Prophets^b, and in the New Testament^c.

Obiect. The Papists except against this argument; that God in the places alledged, condemneth the Idols of the Heathen, which were Images of false Gods^d: but he condemneth not the Images of the true God, in such apparitions as he made in the Scripture, nor the Images of Christ and the Saints.

Ansiv. The Lord condemneth in generall all Images

and

and Idols deuised by man, for worship and adoration, *Exod. 20. 5. Leu. 26. 18.* And the Israelites erecting Images, in resemblance of the true God^e are condemned, *Exod. 32. 5. 1. King. 12. 28.* with *c. 16. 32.* and *2. King. 17. 28.* Also the adoration of the brazen Serpent^f, an image of Christ, *Ioh. 3. 14.* and framed by diuine precept. *Num. 21. 9.* yet because it was adored, is destroyed. *2. King. 18. 4.* And the Lord forbidding adoration of Images, maketh such a description of them, as agrees not onely to the Idols of the Heathen, but to the Images of Christians; to wit, That they be the workmanship of a mans owne hands^g, haue eyes and see not, eares and heare not, &c. *Esa. 44. 13. Psal. 115. 4. Psal. 135. 15. 1. Cor. 12. 2.* Also the continuall practise of the Iewes, doth shew what was the meaning of Gods law, for by vertue of the former precepts they refused all Images^h, and admitted no Statues or Images, either of God himselfe or the Angels, or of Abraham, Moses, Elias, &c.

Arg. 2. The primitive Church for many ages, condemned adoration of Images, yea, all religious vse of them. Some of them say; *There can be no religion where Images are in vse.* Augustine^k condemneth worshipping or praying, looking vpon an Image^l. Ambrose saith; *God wil not be worshipped by stones^m:* And Augustineⁿ; *Art thou not ashamed to worship that which a Carpenter hath made.* Clement of Alexandria^o: *Christians are forbidden to exercise the deceitfull art (of painting or caruing Images:) for the Prophet hath said, Thou shalt make vnto thy selfe no like-*

Marc. 1. 4. c. 22. & apol. c. 16. Orig. con. Cels. l. 5. Ioseph. con. Appion. Tacitus annal. l. 5. Valq. 2. de ador. d. 4. 1. Lactant. instit. l. 2. c. 19. k Aug. in Psal. 113. Quis adorat vel orat intuens simulachrum? 1. Arnob. con. gent. l. 6. offic. Rom. ex decr. Concil. Trid. Fest. inuent. sanct. crucis O crux splendior cunctis astris, mundo celebris, &c. salua præsentem cateruam. m Ambros. l. 5. ep. 31. n Aug. in Psal. 149. o Clem. Al. orat. cont. gentes, & Strom. l. 5.

R 2

nesse.

c Abulenti. in Exod. 32. q. 7. t Lorin. com. Act. 17. 25. Serpentem æneum conflare iussit Deus, &c. non ita vt adorari vellet, quod cum deinceps populus faceret, aliquo modo incensum adolendo, Deus confregit.

Tertul. de idol. c. 5.

g Chrys. in Gen. hom. 57. Qui vocem habetis & aures, & rationis estis participes, ad ea quæ nullum habent sensum tanquam bruta adducimini.

Aug. in Psal. 113 c. 2. Plus valent ad curandam infelicem animam, quia os habent, oculos habent, aures habent, nares habent, manus habent, pedes habent, &c.

h Tertul. contra

p Hieron in 3.
c. Daniel.

q Aug. de conf.
euang. l. 1. c. 10.

r Aug. de mor.
eccles. cath. c. 34.

& in Psal. 113.
conc. 2.

t Iren. l. 1. c. 24.

u Epiphan. hær.

27. & hær 80. in
anacheph.

v Aug. hær. 7.

x Bellarm. de

imag. l. 2. c. 24.

Qui colebant

imaginē Christi

diuinis honori-

bus, inter hære-

ticos nume-

rantur ab Ire-

næo, &c. atque

isti sine dubio,

imaginem eius

propter ipsum

colebant

B Renan. annot.

Tertul. cont. Va-

lentin. in fine.

Imaginē Christi

iconicam vene-

rabatur.

Calland in conf.

Nich. Clemang.

lib. de nouis fe-

stis.

y Bellarm. de

imag. l. 2. c. 16.

z Suar p. 1. d. 54.

§. 2.

* Euseb. hist. l. 7. c. 17.

Nec mirum videri debet, eos, qui ex gentibus olim a seruatore no-

stro curati sunt, ista fecisse, quando & apostolorum illius imagines, Pauli & Petri & Christi, in ta-

bulis coloribus depictas asseruari vidimus, quod veteres ex gentili consuetudine, eos quos serua-

tores putabant ad hunc modum adorare soliti fuerunt.

a Holcot. com. in Sapient. lect. 154.

b Duran. Ration 4. par. Can. Rubr. 9.

c Synod. prouinc. Mogunt. sub Archiep. Sebastian. c. 47.

ness. And Hierom p; *The worshippers of God may not adore Images.* And Augustine q; *They iustly erre which seeke Christ and his Apostles, not in sacred bookes, but on painted walls.* And he condemneth the worshippers of pictures r. And Irenæus t, Epiphanius u, and Augustine v, condemne the Hereticks which worshipped the Images of Iesus and Paul. And some of our Aduersaries heretofore, and some Iesuites x at this day confesse, that the primitiue Fathers abandoned Images.

Bellarmino y and Suarez z pretend, that Hereticks were cōdēned by the Fathers, not simply for hauing and vsing Images, but because they did the same in an vnlawfull manner, and after the fashion of the Gentiles.

Ansiv. All imagerie in diuine worship, is heathenish *, 1. Cor. 12. 2. Neither can our Aduersaries out of the holy Scripture or Fathers, shew vs any rule for the lawfull worshipping of Images, more then for lawfull adulterie, or lawfull cutting of a mans throat in private malice.

Arg. 3. Many famous Papists in all ages, haue condemned the worshipping of Images, which proueth, that this custome is not Catholike.

Holcot saith a; *No adoration is due to any Image, neither is it lawfull for any man to worship an Image.* And Durand b; *For as much as neither men nor Angels ought to be adored, let them consider what they doe, who vnder pretext of religion and pietie, do adore diuers Images: for it is not lawfull to worship any thing made with hands.*

In a prouinciall Synod holden at Mentze c, it was thus

decreed,

decreed; Images are not set up that men should adore and worship them, but that they may be put in remembrance by them of things profitable. And the same is the iudgement of many famous Papists^d; yea, our greatest Iesuites^e are diuided concerning the manner of the adoration of Images.

Argu. 4. No Image made by a Carpenter or founder, doth so truly resemble God or the Trinitie, as man doth which is indued with grace, Ephe. 4. 24. Gen. 1. 26. But religious adoration is not due to such, no not to the Apostles, Act. 10. 26. nor to Angels, Apoc. 19. 10. If therefore we may not worship those Images of God with religious adoration which the Lord himselfe hath framed, is it not absurd to worship them which a Caruer makes? And verily an Asse deserueth more iustly to be worshipped then an Image, because an Image is a dead blocke or earth^f, the other a liuing creature: And accordingly Clements Alexandrinus, saith g: *Images are more vile then any liuing creature: and all images being earth, I haue learned to tread vpon them, and not to adore them.*

d Enchirid. Colon. ex pol. decal. Gerf. p. 2. comp. theol. de 10. p. 1. ad adorandum & colendum prohibentur. e Bellar. de ima. l. 2. c. 10. f Aug. 10. d. 54. s. 3 & 4. g Aug. n. Psal. 113. c. 2. Si pudeat adorare bestiam quam Deus fecit videntem, audientem, &c. quam pudendum est adorare mutum & carens vita, seu uque simulachrum? h Greg. mag. l. 7. ep. 109.

Paragr. 2. *Whether Gregorie be corrupted about worshipping of Images.*

T. W. Maister White speaking against Images, he affirmeth, that the Church of Rome forbade the worship of them; as appeareth by the Epistle of Gregorie to Serenus^h, &c. It is this Ministers euill hap, by most of his citations, to manifest to the world his folly and falshood: for who not distracted, would urge that against his Aduersarie which impugneth

himselfe, and that in such a manner, as conuinceth him of fraud and wilful malice? And then he affirmeth, that Gregory alloweth the use of pictures in the Church, which M. white and his fellowes refuse: 2. He blameth Serenus for breaking them downe. 3. He alloweth the lawfull veneration of them, and onely condemneth that adoration which is proper to God, as appeareth l. 7. ep. 5. where he calleth the Crosse venerable.

Ans^w. Maister White his words are these: The primitive Church at the first admitted no image at all, neither painted nor grauen. Next when they began to be used, yet the Church of Rome forbad the worship of them, as appeareth by Gregorie, &c.

Here be two assertions; 1. That the primitive Church admitted no Images; which is so manifest, that Lorinus a Iesuiteⁱ confesseth it, and this Aduersary hath nothing to oppose against it.

ⁱ Lorin. com.
Act. 17. v. 25.

^k Greg. mag. l. 7
ep. 109.

2. That the Roman Church disanulled the worship of them. And this also is confirmed by the testimony of Gregorie a Roman Pope, whose words in an Epistle to Serenus^k are; *It lately came vnto my eares, that your brotherhood beholding certaine people worshipping of Images, did breake in pieces those Images, and cast them out of the Church. Surely I commend your zeale, in being carefull that nothing made with hands should be adored, but yet I iudge you should not haue broken them, &c. Therefore your brotherhood may both preserue them, and yet prohibite people from worshipping of them: That so the ignorant may haue something to teach them knowledge of Historie, and yet not offend in the worshipping of pictures.* And that Gregorie

^l Grat. de con-
secr. d. 3. c. per-
latum. Gloss.

^m Durand. Rational. l. 1. Rubr. de picturis.

forbad the adoration of images, is acknowledged by Gratian^l, Durand^m, Bielⁿ, and other learned Papists.

ⁿ Biel. in Can. Miss. l. 49.

But

But our Popish Priest saith, that Gregorie by adoration, meaneth such adoration as is proper to God onely.

Ans. 1. It is absurd to thinke, that the Massilians being Christians, did giue absolute Latria, or diuine worship to Images, considering that many Pagans disclaimed this °. 2. The images which were commonly in vse at these times, were not the Images of God or of Christ onely; but of other Martyrs and Saints. And Christians vsed not to adore these, with diuine honor, but with an inferior worship agreeing to the sampler. 3. Gregorie in another Epistle to Serenus P, *commandeth people to kneele and bow downe to the omnipotent Trinitie onely, and not to images*: whereby it appears, that he prohibited such adoration of Images as the Papists at this day maintaine.

But this Popish Priest alledgeth a place out of Gregorie 9, in prooffe that he maintained the worshipping of Images; willing that a certaine image of the mother of Christ, and the venerable Crosse, vnlawfully placed in a Synagogue by a certaine Iew, should be remoued from thence, with such veneration or reuerence as was meete.

Ans. 1. If the title venerable prooue religious adoration of images, according to the Popish doctrine: then it may also proue religious worshipping of a Maister of Art, because he is called in the Vniuersity, *venerabilis Magister*, and perhaps it will proue, that *venerable Bede* was adored religiously when he liued. 2. Veneration in Gregorie, signifyeth onely a reuerent vsing of the image and signe of the Crosse, by reason it was (in his iudgement) a sacred monument. But our Aduersaries make their images the object of religious worship, such as proceedeth from the vertue of Religion; and they cause the people to kneele, bow, offer Incense, and performe

o Lactant. diu. instit. l. 2. c. 2. Orig. contra Cell. l. 7. Aug. in Psal. 96. Extitit nescio quis disputator, &c. & ait, non ego illum lapidem colo, nec illud simulacrum quod est sine sensu. Adoro quod video, & seruo ei quem non video. Et in Psal. 113. c. 2. Nec simulacrum nec demonium colo, sed per effigiem corporalem eius rei signum intueor quam colere debeo. Sozom. hist. eccles. l. 7. c. 15. p Greg. m. l. 9. c. 9. q Lib. 7. ep. 5. Vt sublata exinde, cum quod dignum est veneratione imagine atque cruce. r Suar. tom. 1. d. 6. §. 1. Quamquam reuera ab eodem habitu procedit, quo ipse Christus colitur.

f Tho. Aqu. 3.
q. 25. ar. 3. Nos
adoramus ado-
ratione latræ
imaginem
Christi.

t Reade Epi-
phanus his epi-
stle translated
by S. Hieron in
the end of Epi-
phanus workes.
Cum vidissem
in ecclesia Chri-
sti contra au-
thoritatem Scri-
pturarum ho-
minis pendere
imaginem, scidi
illam, &c.

u Aug. de Ciuit.
Dei, l. 10. c. 8.

x Gratian. d. 63. c. quia. y Theses Geneuen. c. 30. Est alius multiplex imaginum vsus licitus, &c.
Rex Iacobus apolog. of the oath of alleg. pag. 40. I quarrell not the making of images, either
for publike decoration, or mens priuate vles, &c.

other seruice to them, with the same deuotion as to the
samplar^f, if it were present.

But T. W. obiecteth, that whereas Gregorie forbad
the breaking of images, and approued the vse of them in
Churches for Storie, Maister White and the Church of
England condemne this.

Ans^w. 1. Maister White produceth elder Fathers, and
all the primitiue Church condemning the placing of
images in Churches^t; and therefore he is no nouellist in
this matter. 2. The Church of England hath dealt no o-
therwise with Images then the holy Scripture warran-
teth in the example of the brazen Serpent. 2. King. 18. 4.
And Saint Augustine^u and the Canon Law it selfe^x ap-
proue of in the like cases. 3. Protestants doe not simply
condemne the vse of Images for Storie and ornament,
being not otherwise offensive y.

Paragr. 3. The Councell of Eliberis concerning images.

T. W. *Here now I am come to the last corruption, which
I intend to display, the which I haue purposely reserued where-
with to close vp the taste of my Reader, so notorious is it for
the authors so dextrous and depraned conueiance.*

Socrates,
ἐν μὲν κενὸς ἀσ-
κῆς, τὸ πνεῦμα
διγίγναι, ἐν δὲ
ἀνοήτως ἀνθρώ-
πῳ, τὸ ὄνειδος.

Ans^w. Although conceipt doe many times puffed vp
fooles, as winde doth bladders: yet I can hardly beleue
your hope is according to your words. For all the skilfull
Surgeons of your Popish sect, hauing experienced their
best remedies, faile in the cure of the blow, which the
Canon

Canon of the ancient Councell of Eliberis hath giuen their puppets; and therefore it is scarce credible that a land-leaping Emperick can salue this incurable vlcer. But let vs heare what you say.

T. W. *Whereas euery one of the former deprauations, &c. resteth in abusing the authoritie of some one particular man, this striketh at a whole Councell, consisting of many scores of Fathers; so happy a progresse M. white hath made in the profession of corrupting.*

Ans^w. I perceiue by this entrance what will be the vpshot of this businesse: Good Sir, at your leasure tell me how many scores of Fathers are contained in nineteene: for if you consult with the Tomes of the Councels^a, and your great Doctors, they will tell you there were onely 19. Fathers in this Councell.

T. W. *Our Minister to ouerthrow the religious vse of Images, produceth the 36. Canon of the Councell of Eliberis^b; to wit, No picture is to be made in the Church, lest that be adored which is painted on walls. But the very words of the Canon are; It pleased the Councell; that pictures should not be in the Church, lest that which is worshipped and adored, be painted on the walls. Be obseruant here Reader, and marke the difference which is made of the same words, by a wittie interchange of their place in Translation, and thou shalt see that my delicate Minister here, euen transcends himselfe. The Councell saith; Images are not to be in the Church, lest that be painted on walls, which is to be worshipped: Maister White translateth, lest that be worshipped which is painted on the walls. This difference is small in shew of words, but great in sence: for the words of the Councell acknowledging the worship of Images, make the worship due to them to be the cause why they are not to be painted on wals:*

but

^a Surius tom 1. concil. in concil. Elibertino.

Baron. annal to.

1. an. 57. n. 119.

Bellar. de imag.

l. 2. c. 11.

Sixt. Senens. bibl

l. 5. annot. 247.

Possuin. appar.

v. concil. Elibert.

Duran. de rit.

eccl. cath. l. 1.

c. 5.

^b Placuit in ec-

clesia picturas

esse non debe-

re, ne quod coli-

tur aut adoratur

in parietibus de-

pingatur.

but Maister white saith, they are not to be painted on walls, because they are not to be worshipped. Now the reason why the Councell would not haue the walles of Churches to be painted with images, was in regard of the due respect they bare unto them: for being so painted, they were subiect to be defaced, either by the inuasion of enemies in those times, or by raine or weather; whereas images drawne in tables, being portable and remoueable, do lye open to no such danger.

Ans^w. The summe of all the former talke is; That the Elibertine Councell did not prohibite the making and setting vp of images in Churches, but allowing the same, prouided that they should not be painted vpon bare walls, to preuent that they might not be defaced or destroyed.

But against this toy I oppose as followeth.

1. The Text of the 36. Canon of the Councell of Eliberis, is; *Placuit in ecclesijs picturas esse non debere*: It pleaseth vs of the Councell, that there ought to be no pictures in Churches. Our Aduersaries must answer this first part of the Canon. For howsoeuer that which followeth be vnderstood, these words apparently exclude Images out of Churches. If the Councell had said, It pleaseth vs, that there ought to be no Images vpon the walls of Churches, our Aduersaries Glosses might haue carried some poore colour; but they decree generally, It pleaseth vs that there be no pictures in Churches.

2. The most of our Aduersaries confesse, that this Councell decreed against Images, and thereupon they reiect or extenuate the authority of it. Canus saith^c; *It was not onely impudently, but impiously decreed by this Councell, concerning the taking away of Images.* Surius^d acknowledging it decreed against Images, saith; *That this was necessarily*

^c Canus loc.
l. 5. c. 4.

^d Surius l. rom.
concil. annot. in
36. Can. Concil.
Elibert.

cessarily and profitably done for those times, but afterwards the worshipping of images was decreed in the 7. Councell.

Sixtus Senensis ^e and Baronius ^f confesse; That this Councell forbad the setting up of images, but that the decree thereof tooke no place. Andradius saith ^g; The Councell forbad onely the setting up the images of God and the Trinity; and with him agree Ferdinand Mendoza ^h, and Lorinus the Iesuite ⁱ, saying: That the Councell provided, no pictures should be in the Church, lest the ignorant people coming lately from Paganisme, should thinke God to be corporeall.

^e Sixt. SenenC lib. 5. ann. 247. Cum animaduertissent gentes nuper ab idololorum superstitione ad Christum venientes, ad pristinam idololatriam inclinari &c. iudicarunt presenti morbo non aliter posse morderi quam imaginum interdictione.

Lastly, although Suarez ^k the Iesuite flubber over the matter about this Councell with Bellarmine's ^l Gloffe, yet he prefixeth these words to the explication; *difficilius explicatur, &c.*

^f Baron. an 57. n. 120. Canon de imaginibus non receptus. ^g Andr. orth. expl. l. 9. ^h Mendoza def. Concil. Elib. l. 3. c. 5.

Conclusion of T.W. Here I make an end of his corruptions, &c. onely I must say, that in regard of the impuritie and conscionlesse deportment of him in his whole Treatise, I cannot but commiserate such credulous soules as doe highly preiudge of his booke, as being written in all sinceritie and plainnesse, &c.

ⁱ Lorin. com. Act. 17. ver. 25. Eo sensu cauit Concilium Elibertinum picturas in ecclesia esse, ne putarent Deum esse quid corporeum. ^k Suar. tom. 1. d 54 §. 1. ^l Bellar. de imag. l. 2. c. 9.

A sw. If your performance had æquall'd your boldnesse and your declamations were demonstrations, the credulous soules you commiserate (being many of them so iudicious and learned, that you are vnworthy to hold them the candle) might iustly haue censured Doctor White for negligence, in alledging these testimonies which you haue excepted against. But forasmuch as you haue plaid the vocalist and worded it only, your triumph is like the cracking of thornes vnder a kettle, Eccles. 7. 7. and Saint Hieroms reproach may iustly be applyed vnto

Possuin. appar.

^e Alan Copus dial. l. 5. c. 16. Sander. de imag. l. 2. c. 4. Peres. de Trad. p. 3. de imag. v. Concil. Elibert.

you,

you, *Cum aureos montes pollicitus fueris, ne scortum quidem numum præstitisti*, having promised the Reader golden mountaines, you render him not one leatherne mite.

And whereas you depart this scene, grinning at Maister Purchas, because he graces my Brothers booke with the style of *Via lactea*, *The white or milken way*; and taxe him for being in his owne writings malevolent: I suppose no man will maruaile, though he which hath gained respect from so many ingenuous persons in the kingdome by his paines, cannot please *oculo nequam*, a cankered Romist, whose eye is all enuy, and his tongue venemous as a Serpent.

Finis primæ Partis.

The



The second part of the Booke:

*Wherein T.W.P. accuseth D.White of deliuering many
notorious vntruths, confessed to be such, by the
most eminent Protestants and Do-
ctors of his owne side.*



Auing repressed this Aduersarie in his first incounter, wherein consisted the pride of his strength, I am now to proceede to his second part, the entrance whereof is loud and tumultuous, Math. 7.25. but of a light and windie nature, and hath more sound then force, as will appeare in the progresse thereof.

*T.W. Lying is the second pillar which supporteth the whole weight and frame of Maister Whites worke. He deliue-
reth false assertions, vast vntruths, grosse lyes, acknowledged
to be such by his owne brethren; By the most eminent and
learned Protestants of Christendome, the most accom-
plished for their literature that euer liued, &c. I will choa-
kingly and irrepliably conuince him of notorious miscar-
riage: I haue thought good to supererogate with some in dis-
prouing his falshoods, &c.*

Answ. It is reported of Marcellus ^a the Roman, in the stratagems of warre, that he leading on a time a small and weake army, caused all the Skul lions, slaues, and seruitors of his hoast, to shout together with the Souldiers; and by this

^a Iulius Fron-
tin. stratagem.
l. 2. c. 4. u. 8.

this meanes affrighted the enimie with a conceipt of a terrible incounter : Not vnlike hereunto T.W.P. beginneth with a terrible noyse ; and as another *Thersites* or *Shemei*, beroareth Doctor White with the scandall and outcry of false assertions, vaste vntruths, grosse lies, &c. and then Thraso-like secondeth them with ostentation : But comming at length to encounter and blowes, he fighteth with a Bull-rush, and the choaking stuffe wherewith he glorieth to strangle Doctor White, (being of lesse force then Pope Adrians flye ^b) melteth into froth and fatuity.

^b Abbas Vesper.
in Frederic. 1.
Adrianus apud
Anagniam, mu-
sca necatur.
Nauder. gener.
39.

The summe and substance of this second part, may be comprised in this Syllogisme.

He which in an opposition to a common Aduersarie, deliuereth sundry positions, the contrary whereof is affirmed by many learned Diuines of his owne side, he vttereth grosse lies, vaste vntruths, &c.

Doctor White in an opposition to a common Aduersarie, doth thus ; *ergo* Doctor White vttereth grosse lies, vaste vntruths, &c.

Answe. Exchanging the person, this obiection will presently returne the same way it came.

For thus I retort : He which in an opposition to a common Aduersarie, deliuereth diuers positions, the contrary whereof is affirmed by many learned Doctors of his owne side, he vttereth grosse lies and vaste vntruths, &c.

^c Part 1. chap. 9.
paragr. 3.
^d Ibid. chap. 8.
paragr. 2.
^e Ch. 5. paragr. 1.

But T. W. D. Whites Aduersary hath done this : for he speaketh *Contrarie* to *Canus*, *Surius*, *Baronius*, and *Andradius*, about the Councell of *Eliberis* ^c ; And contrarie to *Gregorie Ariminense*, *Vasques*, and *Benius*, in expounding *Augustine* about reprobation or sufficient grace ^d, and contrarie to *Stapleton* ^e, in saying that a man want-
ting

ting inward vertues, is but an æquiuocall member of the visible Church : and contrary to *Pighius and the Doctors of Colen*^f, touching the formal cause of iustification, &c. ^{f Cha. 1. parag. 3}

Therefore T.W.P. Doctor Whites Aduerlarie, vttereth grosse lies, vaste vnruths, is an impostor, a fellow without a soule, and I know not what.

If this argument be good, the most Writers, except the Canonical, will proue guilty of grosse lying, and vaste vnruth : Gabriel Biel ^g speaking of the Doctors of the Church, saith ; *One Saint contradicteth another, Saint Augustine opposeth Cyprian ; and Augustine and Hierom are of a contrarie iudgement.* And Guido de Perpinniano ^h : *Doctors are repugnant to Doctors, and Disciples to Disciples ; yea, the Schollers to their Maisters, and this frequently, and verie often.* Now therefore admitting that D. White in handling some questions, did varie from other priuate Writers, this can no more conuince him of falshood, then the difference betweene Scotus and Thomas, or Suarez and Bellarmine, doth them and others of the like. ^{g Biel. Canon. miss. lect. 41. h Guido Car. melita de hæres. in Gen. cap. 7.}

Obiect. D. White in some of these vnruths, affirmeth, that not one Father, or any one Protestant taught such, or such a point, &c.

Ans. You should haue done well to haue named, where the Dr. vttereth this large assertion : for finding that you commonly ouer-reach, we credite you no further then you proue.

T. W. 2. *Obiect.* In that Maister Whites vnruths doe make head against the Catholike faith, and strengthen the Protestants Religion : Other Protestants would not contradict the same to the weakening of their owne cause, were it not that the euidence of truth on the Catholike side, doth force them therunto^{*} ; and therefore the voluntarie acknowledg-
ment ^{* Briarly, apol. pag. 6.}

ment of any one such learned Protestant, must in reason over-
ballance many scores of others, not confessing so much.

Ans. In this obiection there be diuers loose branches:
1. all Doctor Whites assertions do not make head against
the Catholike faith; for some of them concerne matter
of fact, storie, manners, &c.

2. Other Protestants may possibly contradict Doctor
White, not by euidence of truth, but vpon these occasi-
ons. 1. One man sees not all things, and diligence, la-
bour, & longer inquisition bring matters to light, which
haue beene formerly not so well knowne. 2. The state of
the question may either varie, or be more fully explained
and better vnderstood, and accordingly mens speeches
may alter. 3. It is common with our Aduersaries, one of
them to oppose another in the Controuersies which they
maintaine with vs. Thus Bellarmine and Baronius con-
tradict Canusⁱ, about *Pope Honorius his falling into he-
resie*. And Pighius, Catherinus, Gropper, &c. are thwar-
ted in their tenet, concerning iustification, originall sin,
certaintie of grace, &c. by later Doctors^k.

But letting passe the former proposition; the assump-
tion, which is (Doctor White hath vttered vast vntruths,
grosselies, acknowledged to be such by the most eminent
and learned Protestants, &c.) is insufficiently confirmed
by this Aduersarie.

For first, vpon the examination of the thirty particular
instances produced to the former purpose, it will ap-
peare, that *Doctor white hath not vttered one manifest or
notorious vntruth, affirmed to be such by the testimony of any
eminent or worthy Protestant.*

2. Where

Bergom. chron.
200. 1203. Ne-
que omnia pos-
sumus omnes,
neque sancti E-
uangelistæ v-
num & idem de
Christo scripse-
runt, &c.

i Can. loc. theol.
1.6. c. ult. ad. 11.
Bellar. de Pont.
1.4. c. 11. Non
nulli ex catho-
licis, Honorium
hæreticum fu-
isse contendunt,
vt Melchior
Canus.

Baron. tom. 8.
ad annum 681.
quem voluissim
sensibus potius
fuisse canum
quam nomine.

b Bellarm. de
matrim. 1.1. c. 6.
Can. loc. 1.8. c. 5.
Pigh. contr. lo. 2.

Catherin. l. de pecc. orig. Confess. Colon. & Antidagm. Bellar. de amiss. grat. 1.5. c. 16. & de iustif.
1.3. c. 1.

2. Where the Popish Priest vndertaketh to make remonstrance of his accusation, by the testimonies of the most eminent and learned Protestants: 1. Sundry of the Authors produced by him, are no Protestants; David George is a damned Hereticke^m, Sebastian Francke, an Anabaptistⁿ, Mathew Paris, a Monke of Saint Albons, placed by Bellarmine^o among Popish Writers, and alledged by him, and by Baronius^p and Sigonius^q, as a Romane Catholike. 2. Some of his Authors dwell at Non-such^r. 3. Diuers are so obscure and meane, that no man respecteth them. 4. Some are malecontents, and men blotted with singularity and nouelty. 5. Many of the testimonies alledged from such Protestants as are eminent and learned in deed, are recocted Coleworts, gleaned out of Maister Briarlies Apologie, and are for the more part alreadie cleared by the learned^f of our side.

^m Thuanus
to. 2. hist. l. 12.
ⁿ Briarly apol.
tr. 1. §. 3. p. 131.
^o Bellarm. de
scriptor. eccles.
^p Baron. to. 1. 2.
an. 1169. n. 42.
^q Sigon. de reg.
Ital. l. 18.
Bellarm. Recog.
pag. 121.
^r Andr. Brixius
cited, vntruth to
pag. 108.
^f B. Morton
Cath. Appeale.
D. Whitak. cont.
Campian. &
cont. Duræum.
D. Hüph. l. c. p. 2

The first vntruth, wherewith T. W. P. chargeth M. White, concerning triall of faith by antiquity.

T. W. Maister White speaking of the Fathers of the primitiue times, and of their iudgement in matter of faith, betweene the Protestants and vs, writeth; We are so well assured, (meaning of the resolution of the Fathers) that we embrace that kind of triall which is by antiquity, and daily finde our Aduersaries galled thereby. But this is acknowledged to be a vast vntruth by Doct^r Humphrey^t, who taxed Bishop Iewell for giuing the Papists too large a scope: saying; That he was iniurious to himselfe, and after a manner spoiled himselfe and his Church. Also by Doct^r Whi-

^t Vita Iuel. p. 212
taken out of
Briarly his apo-
logie tr. 1. §. 3.
pag. 140.

u Cont. Dur. le
suit 1.6. pag. 423.

x De Ieru. arbit.
pag. 434.

y Campian.
Rat. 5.

z Humphr. le
suitism. p. 2. ad 5.

Rat. Camp. pag.
648. Dixi quidē

Iuellum, qua e-
rat multiplex

doctrina & he-
roino animo

præditus, non
modo ad scrip-
turas, sed etiam

ad tot centurias,
&c. prouocasse:

sed vobis maio-
rem ansam re-
clamandi præ-

buit, & vobis ni-
miam largitus

est, vobis plus
æquo concessit,

sibi interim ni-
mis iniurius. &c.

An cuiquam vi-
deri potest hæc

oratio acris re-
prehensio? immo

excuso illum &
laudo, quod

pugna difficilior
sit pulchrior.

a In vita Iuel.
Atque hic pro-

testatio illa &
denunciatio,

quam vanam & futilem esse aduersarij calumniantur, repetenda est: quam tamen veram esse, ipsi
qui paulo maiori ingenio & excellentiori doctrina valent, non negabunt: SI QVIS VLLVM
ANTIQUVM DOCTOREM ET PATREM, &c. b Whitak. cont. Campian. ad Rat. 5 pag. 114.

alleged by Briarly apol. tr. I. S. 3. pag. 135.

taker^u, who writeth; That the Popish religion is but a patched couerlet of the Fathers errors sewed together. *Lastly*, Luther^x traduceth the Fathers, calling them most blind and ignorant in the Scriptures, &c.

Ans. No man can better report anothers meaning, then the Author himselfe: and Campian^y the Iesuite in his challenge, obiecing this place of Doctor Humphrey, was answered by the same Doctor himselfe then liuing, in this manner: ^z *That he neuer blamed the reuerend Bishop Jewell, for challenging the Papists to a disputation out of the Fathers, but greatly commended the same: onely he iudged that the Bishop had yeelded the Papists a greater scope then was conuenient; to wit, in the largnesse of his offer, which was, that if in 27. Articles propounded by him, the Papists were able to produce one place out of any one Father of the first 600. yeares, plainly testifying the contrarie doctrine to those Articles propounded by him, he would then yeelde them the cause.*

Doctor Humphrey affirmes, that Bishop Jewell learnedly maintained his challenge, and failed not at all in the performance thereof, but did supererogate with his aduersaries more then he was bound. See his own words ^a in the margent.

2. Doctor Whitakers in all his writings, is resolute to submit the Protestants cause, to be tried by the Fathers, *as witnesses of the truth*: and he proclaimeth against Campian^b and all other Papists, saying; *Hearken, O Campian, the same most true and constant speech, which Iewell uttered at that time, when he challenged all you Papists to triall of an-*

quam vanam & futilem esse aduersarij calumniantur, repetenda est: quam tamen veram esse, ipsi qui paulo maiori ingenio & excellentiori doctrina valent, non negabunt: SI QVIS VLLVM ANTIQVVM DOCTOREM ET PATREM, &c. b Whitak. cont. Campian. ad Rat. 5 pag. 114.

liquitie,

tiquitie, of the first sixe hundred yeares, offering you, that if you were able to produce out of any Father or Councell, during that time, any one plaine and euident testimony, he would yeeld you the victorie: This very profession doe we all of vs make, we all undertake the same, and will not breake promise.

So farre is this reuerend Doctor from allowing the primitiue Fathers to be patrones of Papistry, that he affirms, they are wholly ours^c in all materiall points, and he honoreth and preferreth them before other writers, commending the studie and reading of their bookes, to all iudicious Diuines, and by their testimony in his disputations, he defendeth the truth of our faith.

Obiect. But he calleth Popery a patched couerlet, framed of the errors of the Fathers.

Ans. It is confessed by our Aduersaries, that the Fathers had their errors^d, and themselves in diuers cases challenge and censure them. *There is none of the Fathers, saith Stapleton^e, in which something erroneous may not be obserued. And Anselme^f saith; In the bookes of those holy Doctors which the Church readeth as authenticall, some things are found wicked and hereticall: And Mulhusinus^g the Iesuite; We know the Fathers were men, and erred sometimes.*

Chrysostome and other of the Fathers, are charged by Stapleton, Sixtus Senensis, Tolet, Pererius, and Maldonate, to haue erred about freewill; and Clemens of Alexandria, Chrysostome, Theodorit, Hierom, Ambrose,

sancti Patres errare potuerint, & de facto errauerint aliquando &c. Guid. Carn. de hæres. generat. c. 7. In dictis Sanctorum extra canonem bibliæ, non est intallibilis veritas, certa & indubitata. c Stapl. Rel c. 6. q. 4. f Ansel. com. 2. Cor. cited by Sixtus Senensis biblioth. l. 5. in præf. p. 329. Possuin. sel. bib. l. 1. c. 23. Villauinc. de rat. stud. theol. l. 4. c. 6. obseru. 1. g Mulhusin. disp. de fid. pag. 43. Bannes 2. 2. q. 1. ar. 8. Errauit Bernardus, &c. errauit Cyprianus, &c.

c Ibid. Toti ad nostras partes peruolant, & vos acerrime lacessunt atque oppugnant.

In summis causis habemus omnes astipulantes.

Patres & magni facimus, & assidue legimus, & cunctis accuratioris theologiæ studiosis legendos proponimus.

Duplic. contra Stapl. pag. 187. Plus tribuendum est ecclesiæ primitiue,

quam subsequentium seculorum ecclesijs.

d Bannes 2. 2. q. 1. ar. 8. Licet

de hæres. generat. c. 7. In dictis Sanctorum extra canonem bibliæ, non est intallibilis veritas, certa & indubitata.

g Mulhusin. disp. de fid. pag. 43. Bannes 2. 2. q. 1. ar. 8. Errauit Bernardus, &c. errauit Cyprianus, &c.

h De Iustif. l. 1.
c. 10.

i Aug. de præ-
d. st. sanct. c. 3.
Quem meum
errorem, non-
nulla opuscula
mea satis indi-
cant, &c.

k Aug. de temp.
ser. 232. Duo
loca sunt, & ter-
tius non est.

De verb. Apost.
ser. 14.

Hypog. l. 5. Ter-
tium locum pe-
nitentia ignora-
mus.

l De fid. & oper.
c. 16.

Enchir. c. 69.
Tale aliquid
post hanc vitam
fieri incredibile
non est, & vtru-
umque sit quæri po-
test.

m Cyril. l. 6.
contra Iulian.

n Aug. contra
Cresc. l. 2 c. 31 &

32. De orig. a-
nimar. l. 4 c. 1.

De bon. persequ.
c. 11. l. 1. Retract.

c. 19.

o Reade D. Field
of the Church,
l. 3 c. 17.

p See Briarly
apol. p. 1. §. 3.

n. 14. pa 128.

and Euthymius, erred about originall sinne, saith Doctor Stapleton^h.

Before the Pelagian heresie arose, Augustine was de-
ceiuedⁱ in the matter of diuine grace and freewill; and
although the same Father is many times Orthodoxe in
the question of Purgatorie^k, yet at other times he vari-
eth (at the least doubtfully^l) from his owne sounder
iudgement.

In these and the like cases it is verified, which Cyril^m
speaketh vpon other occasion: *That as Horseleaches sucke
the naughtie blood out of the veines*: so Papists excerpt
that which is most imperfect and vnfound from the Fa-
thers; and thus Poperie, according to D. Whitakers, is,
a patched couerlet, framed of the Fathers errors. But
hence it doth not follow, that the said Doctor would not
stand to their iudgment in such maner as my Brother vn-
dertaketh, that is, to the vnanimous consent of the Fa-
thers, or to the iudgement of the learnedest Fathers, or
to the aduised or deliberate doctrine of the Fathers. It is
possible for some Fathers to erre, and yet others to iudge
aright. The same Father may sometimes vtter a strag-
ling and exorbitant sentence, and yet in other places cor-
rect himselfeⁿ.

Lastly, the Papists of a small error of the Fathers, may
occasionally procreate a great one; as from praying for
the dead, vsed in one respect by the Fathers^o, the grosse
praying for the dead, with a reference to Purgatorie.
Now this is the patched couerlet which Doctor Whita-
taker meaneth, implying no scurrility as this Popish priest
obieteth, but truly taxing the slipperie dealing of Popish
Hucksters in abusing Fathers^p.

3. Concerning Luther, euen as in sacred Scripture the
Pro-

Prophets, Esa. 1. 11. and 66. 3. and the Apostles, hauing to deale with Hypocrites, which placed iustice in outward ceremonies, vtter diuers speeches in disgrace of legal rites, not depressing the same in themselves, but shewing they were vnprofitable to such as abused them: So Luther being opposed by Aduersaries, which preferred the Fathers before the Scriptures, correcting that abuse, vseth some broad speeches, (such as our Aduersarie nameth) against the errors of some Fathers, (not generally of all:) But otherwise, *When Fathers are lawfully used, as witnessers and interpreters of truth*, he esteemeth ^q them according to their worth, and yeeldeth as much vnto them as themselves require ^r.

But as for our Aduersaries, there is nothing more ordinarie with them, then to reiect the testimony of the Fathers ^f, and they professe to doe thus whensoever their authorities repugne the articles of their Roman church ^t.

^q Luth. id
March. Brande-
burg. tom. 2.
Germ. pag. 243.
Periculoſum &
horrendum est,
quicquam vel
audire vel cre-
dere, quod ad-
uerſatur vnani-
mi testimonio

fidei & doctrinæ sanctæ Catholicæ ecclesiæ, quam inde vsque ab initio, vnanimiter seruauit. Com. in c. 5. Gal. Patres euangelium & fidem in Christum, absque vlla hypocrisi, pure & simpliciter tradiderunt, & ecclesiam ab innumeris erroribus expurgarunt. ^r Aug. epist. 19. & ep. 111. de orig. anim. l. 4. c. 1. & de bon. perſeu. c. 21. Hieron. cited by Biel, Can. Miss. lect. 41. ^f Bellar. de verb. D. l. 4. c. 11. Can. loc. l. 7. c. 3. Stapl. Rel. c. 6. q. 4. Greg. Val tom. 3. d. 1. q. 1. p. 7. §. 45. Carb. introd. l. 4. c. 19. Viguer. instit. theol. c. 17. v. 2. Valqu. p. 1 d. 12. c. 1. Guid. Carmel de hæres. in Gen. c. 7. Thy. de appar. visib. l. 1. c. 25. Stapl. Rel. c. 3. q. 1. ar. 1. Vega de iustif. l. 11. c. 6. Diedo de eccles. dog. l. 4. c. 4. Suar. 3. p. 2. d. 2. §. 3. Bannes 2. 2. q. 1. ar. 8. ^t Hof. con. Brent l. 3. pag. 167. Cum ecclesia Doctores admittimus. Baron. annal. 1. ann. 34. n. 213. Marra. de iurisd. par. 4. pag. 273. Bannes 2. 2. q. 1. ar. 8. Omnes sancti conueniunt B. Virginem contraxisse originale pecc. & tamen, &c. Maldon. com. loh. 2. v. 4.

Vntruth 2. M. white charged to deny that, concerning Tradition, which other Protestants grant.

T. W. Maister white labourerh to prone, that the Protestants

stant Church receiveth not necessarily any one Tradition; and in his table, No part of our faith standeth vpon Tradition: and pag. 47. The Scripture proueth it selfe to be the very word of God, & receiveth not authoritie frō the Church: But Maister whites brethren, Doctor Whitaker^a, Maister Hooker^b, and Doctor Couel^c, affirme the contrarie to this, &c.

Answ. None of Maister Whites brethren will, or can charge him with falshood as you pretend, but they generally accord with him in both his assertions, being rightly vnderstood.

1. He maintaineth, that no part of our faith dependeth or is builded vpon Tradition, in the same manner as vpon the Scripture: *Not vpon Tradition, as the foundation of beleefe, or as the last resolution of faith; But as a subordinate helpe, administering cause, or externall testimonie to the truth.* And accordingly Doctor Whitaker^d speaketh, and no otherwise. But you haue wilfully omitted the latter part of the said Doctors words, wherein he explicates his meaning.

2. In the next assertion M. White acknowledgeth, that the ministerie of the Church induceth vs, to assent to the Scripture. But you will haue Tradition and the ministerie of the Church (vnderstanding the present^e Church) not onely an adiuuant cause of beleefe: but a foundation and principle thereof^f, of equall or greater authoritie then the Scripture. And for prooffe hereof you reason as followeth.

a Whitak. cont.

Stapl. pag. 298.

b Hooker. pol.

eccl. pag. 146.

c Couel. def.

pag. 31.

d Whitaker. de

Script. q. 3. c. 5.

Non nego tra-

ditionem eccle-

siasticam esse

argumentum,

quo argui &

conuinci possit,

qui libri Cano-

nici sunt, &c.

sed dico hoc ex-

ternum tantum

argumentum &

testimonium

esse.

Contra Stapl.

pag. 300. Testi-

monium ec-

clesiae non est

causa fidei. tan-

quam externo

argumento,

&c.

e Bellarm. de

Sacram. l. 2.

cap. 15.

Stapl. Rel. c. 5.

q. 1. ar. 1. ad. 2.

Nostri fides praesentis ecclesiae iudicio & autoritate nititur, non Apostolica, &c. pag. 501.

f Baron. tom. 1. an. 53. n. 11. Scripturarum fundamentum traditio. Siluest. Prier. cont. Luth. con-

clus. 56. Indulgentiae non innotuere nobis auctoritate Scripturae, sed auctoritate ecclesiae Roma-
nae, quae maior est.

T. W. If any maine article of faith be taught by Tradition onely; then Maister Whites assertion is false, saying; No part of our faith standeth vpon Tradition. But some maine part of our faith; to wit, that the Gospell and Acts are the sacred word of God, is taught by Tradition onely; according to the testimonie of M. Hooker and D. Couel. Ergo, It is false which M. White affirmeth, that no part of our faith standeth vpon Tradition.

Answ. Maister Hooker & affirmeth two things: 1. The first outward motiue leading men to esteeme of the Scripture, is the authority of Gods Church. 2. Afterwards by bestowing our labour in hearing or reading the mysteries thereof, we finde by the thing or matter it selfe, that which giueth vs full satisfaction.

g Hook. eccles
Pol. 1.3. pag 147.

According to this iudicious Author, the authority and testimony of the Church, is the first motiue and meanes to leade vs to the knowledge of the holy Scriptures; and when we are led by the hand of the Church vnto them, and by the ministry thereof are holpen about the sence and interpretation, they containe in themselues a diuine authoritie, verity, and light, whereby people come to infused faith.

And from this assertion, I answer the Papists obiection; If any maine Article of our faith doe depend vpon Tradition, as a diuine principle thereof: then it is true which the Popish Priest saith, that some part of our faith is builded vpon Tradition. But if an article of faith depend vpon Tradition, onely as an introduction and administering cause thereof, then it is false, that some part of our faith is builded vpon Tradition.

Obiect. How is it possible to know that the Gospell of Mathew is diuine Scripture, and the Gospell of Nicodemus

Driedo de eccl.
dogm l. 4. c. 4.
pag. 139.
Enchirid. Colon
pa. 70.

mus bearing the same title, is not.

Ans. 1. To the knowing hereof, by an historicall and acquisite faith, the testimony and tradition of the church (especially the primitive Church) is necessarie.

Secondly, to know this by a diuine and infused faith, (besides the authority of the Church :) the matter, character, and contents of the very booke, and comparison with other Scripture, do serue as an inward cause, to produce the said infused faith.

When Onesimus brought Saint Pauls Epistle to Philemon; his bringing thereof, and reporting who was the Author, did authorise the Epistle so farre, as to make Philemon receiue and reade it : but vpon the perusall thereof, Philemon found matter and inward arguments in the very Epistle it selfe, whereby (the spirit of God co-working) he was fully induced to beleeue it as diuine and Apostolicall Scripture.

Vntruth 3. wherein Doctor white is charged with a false assertion, of the continuance of the Protestants faith.

^h Way to the
Church, sect. 17.
pag. 86.

T. W. Our Minister labouring to enammell and beautifie his deformed faith, with the specious title of antiquitie and succession, useth these swelling speeches^h : Against all Papists whatsoeuer, we make it good, that the very faith we now professe, hath successiuelly continued in all ages since Christ, and was neuer interrupted so much as one yeare, moneth, or day; and to confesse the contrarie were sufficient to proue vs no part of the Church of God.

of

of brasse, but if he be put to prooffe, no doubt of leaden performance, &c. Luther ⁱ and Bishop Iewell ^k affirme contrarie hereunto, that the truth of Religion was restored, made knowne, and brought to light by Luther himselfe, and Zuinglius, &c.

ⁱ Luth. epist. ad Argentin. & loc. com. class. 4. p. 51
^k Iewell apol. p. 4. ch. 4.

Ans. Here betwo things to be examined: 1. The truth or falshood of Maister Whites assertion in it selfe. 2. The comparing thereof with the speeches of Luther and Bishop Iewell.

Touching the former, the Reader must obserue, that Doctor White ^l speaketh of substantial and primitiue doctrine; not of accessorie and secondary points. And thus it is true, that the principall articles of the Protestants faith haue continued in all ages. Neuerthelesse, if Doctor Whites words be extended as far as they literally sound, I suppose they may be defended, and that in all ages, and when Luther began to teach, there haue been Christian Churches in the world, and publike teachers in the Roman Church, who haue reiected the Trident faith.

^l D. Wh. Way to the Church, sect. 45. pag. 335. & digress. 48. pag. 337.

1. The Grecians ^m, Armenians ⁿ, Waldenses ^o, and Bohemians ^p, denied the supremacy of the Pope, and authoritie of the Church of Rome.

^m Guid. Carm. de har. Græcor. c. 3. & c. 20.
ⁿ lb. de hæres. Armen. c. 1.

2. The Greeke Church, the Bohemians, and Waldenses, denied Purgatorie, prayer for the dead, seuen Sacraments, satisfactions, and the single life of Priests ^q.

^o De har. Walden. c. 1. & 4.
^p Bohē de mor. gent. l. 3. c. 11.
Nich. Eymeric. p. 2. q. 14.

3. The Armenian Churches, the Waldenses, and the Græcians denied Transubstantiation, and the Romish sacrifice of the Masse ^r.

Conrad. Vîperg. anno 1180.
Cocc. thesaur. Cath. l. 7. ar 6.

4. The Iacobites or Nestorians, denyed auricular confession ^s.

^q Guid. lo. Bohē. Concil. Florent. sess. vlt.

5. The Waldenses, Bohemians, and Greekes, denied inuocation of Saints, Popes pardons, frierish miracles,

^r Guid. de error. Armen.
^s Guid. de error. Iacob. c. 2.

and

t Guid. de error. Wald.
 Bohem. l. 3. de mor gent.
 P. Emilius de gest. Franc. l. 2.
 u Dressler, de eccles. Ethiop.
 Dam. Goes de mor. Ethiop.
 x Ferus com. Ioh. 1. & Ioh. 16. charged by Do. Sot. in his annot.
 y Com. l. 3. in Math. c. 20. charged by Soto.
 z Com. Ioh. 17.
 a Com. Ioh. 17.
 b Com. Mat. 16.
 c Com. Mat. 13.
 d Flor. theolog. in l. 4. sent. q. 5. ar. 1. An panis in corpus Christi conuertatur?
 Quatuor sunt opinionones: 1. est Durandi, qui omnino negat Transubstantiationem, &c.
 * Ibid. Caietan affirmat panem transubstantiari in corpus Christi. Concedit nihilominus rem quæ erat panis manere, & esse corpus Christi. Hæc est omnino fugienda, ex ea enim sequitur conuersionem istam in corpus Christi non esse transubstantiationem. e Pigh. contr. loc. 2. f Antididag. Colon. g Pigh. ibid. In eandem nobiscum sententiam conueniunt. h Caietan. com. 1. Cor. 14. i Com. Ioh. 20. k Com. Eph. 5. Com. Iac. 5. l Lira sup. Esdr. 1. & sup. Tob. m Abulens. in Math. c. 1.

and the fastes and ceremonies of the Roman Church^t.

6. The Æthiopians denied inuocation of Saints, allowed no Masses for soules departed, and affirmed, that Church lawes binde not the conscience^u.

7. Among the Papists themselves, Ferus taught the iustification by faith alone^x, and is charged by Dominicus Soto, to haue held the same opinion with the Lutherans in the article of iustification^y. Also, he condemned merit of workes; he affirmeth, that predestinate persons onely haue faith^z, and that the faithfull may be assured of their saluation^a, he denieth the temporall iurisdiction of Popes^b and Prelates: and saith, the Scripture is the only rule of faith^c. Durand denied transubstantiation, (as our Aduersaries themselves charge him^d) and Caietan held premises, whereupon followeth the destruction of Transubstantiation^{*}.

Albertus Pighius^e and the Diuines of Colein^f, maintained, that the merit of Christ imputed, is the formall cause of iustification. And Pighius agrees with the Protestants in the matter of the doctrine of merit^g.

Cardinal Caietan, a cheefe Pilot in the Roman Sea, maintaines the lawfulnessse of publike prayer in a known tongue^h, and denies, that the Text of Ioh. 20. 23ⁱ. and Ephes. 5. 32. and Iames 5. 4^k. (being the sole grounds of Scripture which Papists haue for three of their Sacraments, auricular confession, matrimony, and extreame vnction,) do teach any such thing.

Lastly, Lira^l, Abulensis^m, Caietan, Hugo, Richardus

de Sancto Victore, &c. deny sundry of the Apocryphall bookes of Scripture, lately made **canonicall** by the Trident Fathers : And Galatinus, Pagnine, Iohannes Campensis, &c. denie the authoritie of the old Latine translationⁿ.

T. W. *Bishop Iewell and Luther affirme, that Protestancy began in their daies.*

Answ. They speake respectiue, *Et secundum quid*, that Luther and Zuinglius were the first, who in such a manner, and with so good successe : and which in these Western parts, by a publike opposition and separation of many nations, and so exactly & powerfully preached the Gospell, and condemned Popery; but they affirme not contrarie to D. White, that our doctrine in such a manner as I haue declared before, was no where professed in the world.

n Can. loc. 1. 2. 13
Perer. com. Dan
1. 16.
Bellar. de verbo
Dei, l. 1. c. 7.
Galatin. præf. de
arcan. fid. cath.
Faber præfat.
epist. Paul.
Sixt. Senens.
bibl. 1. 4. Saintes
Pagninus.
Ioh. Campens.
ep. dedic. paraph
in Psalm.
Richard. de sanc
Victor. Except. l.
2. c. 9. Sunt præ-
terea & alij libri,
vt Sapiëntia Salo-
monis, liber Iesu
filij Sirach, liber
Iudith & Tobia-
as, & liber Ma-
chabeorũ, quæ
leguntur quidẽ,
sed non scribun-
tur in Canone.

Vntruth 4. wherein Doctor white is challenged, for affirming the vnitie of Faith and doctrine among the Protestants.

T. W. *For the iustifying of the Protestants doctrine, M. White saith, of the book intituled, the harmony of confessions; If the Iesuite can shew in this booke (wherein the particular Churches set downe and name the articles of their faith) any iarre in dogmaticall points of faith, I am content you beleeue him in all the rest. Here the Reader hath a bold assertion, which the more easily to win a credulous eare, is steeped in musk: but I feare Maister Doctor, the note diapason, which implyeth an absolute and generall concord, will here be*
wan-

wanting, &c. And then the Popish Priest produceth sixe examples of doctrine out of the Harmony of confessions, which he pretendeth to be discordious with the doctrine of the Church of England, and of the Calvinists in France and Germany.

Ans. If you will proceede substantially, and prooue that there is discord of faith and doctrine among the Protestants, you must performe these two things: 1. produce principall parts of doctrine belonging to the maine object of faith, and demonstrate, that the Protestant Churches which are reputed Orthodoxe, (for we haue nothing to doe with Anabaptists, Arrians, &c.) are diuided in these: 2. You must also giue instance in such persons, as are reputed sound members and vitall parts of the feuerall Churches wherein they liue; not of Nouellists, incendiaries, and extrauagants, which are condemned, and resisted by the sound and best parts of the Church. Rom. 16. 17.

These things being premised, let the places produced by you out of the Harmonie of Confessions be examined.

T. W. We finde this Harmony to teach; That sinnes are esloones punished, euen in this life, as Davids, Manasses, &c. and the punishments may be mitigated by good workes. See here how fully it acknowledgeth the abstersiue nature of penance and satisfaction.

Ans. 1. You do not faithfully recite the words of the confession of Auspurge, but haue omitted part thereof, and namely that part which explicateth their true meaning. The whole words are; *We giue warning of this also, that sinnes are esloones punished with temporall punishments in this life, as David, Manasses, and many other were punished.*

o Aq. 2. 2. q. 2.
ar. 5. Fidei obiectum per se, &c. per accidens & secundario.
Stapl. dupl. l. 1. c. 12. n. 3. Omnes qui Spiritum sanctum habet, de rebus ad religionem necessario pertinentibus, &c. perinde sentiant.
Aug. cont. Iul. l. 1. Alia sunt in quibus inter se, aliquando etiam optimi atque doctissimi regulæ cath. inferiores, talia fidei compage, non consonant.
De Ciuit. Dei, l. 15. c. 5. Pugnant inter se boni & mali, &c.

shed: and we teach, that these punishments may be mitigated by good workes, and the whole practise of repentance, as Paul declareth, 1. Cor. 11. 31. If we would iudge our selues, we should not be iudged.

Ans. The Popish Priest hath omitted these words, *With temporall punishments in this life*: and also the latter part of the sentence, *The whole practise of repentance, &c.* 1. The confession acknowledgeth onely a temporal punishment of sinne in this life for iust persons: The Papists extend the temporall punishment of sinne to Purgatorie in the life to come P. 2. The confession teacheth, that good workes mitigate temporall punishments by way of impetration, and as they be actions of repentance: The Papists teach, they doe it as a satisfaction and compensation of Gods iustice.

p Bellar. de Purg
l. 1. c. 7.

Secondly, whereas you say, that the place alledged, fully acknowledgeth the abstersiue nature of penance & satisfaction: you should rather haue said *foully*; for the said confession in that Section^r, expressely reproueth Popish satisfactions, saying; that *they obscure the benefite of Christs redemption*.

q Stapl. antidot.
apost. 1. Cor 11.
pag. 651. Sunt
veræ compensa-
tiones & satisfac-
tiones præte-
ritorum pecca-
torum.

Thirdly, whereas euerie difference and contrariety is betweene two or many: you haue alledged certaine speeches out of the harmony of confessions, without paralleling the same with any contrary assertion; and so you proue no disagreement of the Protestants by the said confessions, but onely deliuer what some of them teach.

r Harm. Confes.
c. 8 ar. 3. de con-
fess. Non oneramus
conscientias satisfacti-
onibus, &c.
Satisfactiones
obscurabant
beneficium
Christi.

T. W. *This obedience towards the law is a kind of iustice, (marke you this discord) and deserueth reward.*

Ans. These Authors presently after the place alledged, explicate their meaning, saying; *After that the person*

is

is reconciled to God, and made iust by faith, his obedience is accepted and pleaseth God, & is reputed a certain kind of iustice. The Papists esteeme inhærent righteousnesse, to be perfect and absolute iustice, such as God cannot refuse or condemne by his law^f. These Protestants in their confession, teach, that it is iustice in an imperfect maner, or low degree of iustice, eleuated hereunto by Gods free acceptation, and not by rigor of iustice^t: And in this their Tenet all learned Protestants concur with them.

2. Whereas they say, that our obedience deserueth reward; they vse the word merit or deserue, as the ancient Fathers did, for to obtaine, procure, and impetrate^u, and not for meriting properly and by condignitie, as the moderne Papists do.

T. W. *Like as the preaching of penance is generall, euen so the promise of grace is generall, &c. Heere needeth no disputation of predestination, or such like, for the promise is generall.*

Answ. The preaching and promise of grace is vniuersall, in regard of all kinds and states of people^x. Act. 10. 35. Gal. 3. 28. Col. 3. 11. to whom the Ministers of the Gospell must in their preaching and doctrine offer the same in common, without respect of persons. But if it be vniuersall in regard of efficacie, or in respect of the preaching thereof, to euery particular person, and euery nation at all times, how commeth it to passe, that so many Infants deceasse without baptisme (which you say to them is damnable^y?) And so many Nations, to wit, the Indians, before *your Fryers and Bandooges* came among

them

f Vasq 1. 2. p. 2. d. 12. c. 3. Sunt ita perfecte meritoria, vt nullum habeant defectum, ob quæ vita æterna illis denegari possit.

Bellarmin. de iust. l. 2. c. 10.

Maldonat. cont. 10. 2. de pœnit. pag. 84. Deus accepta habere debet, velit nolit, &c.

t Anselm. prolog. cap. 10. Iustus es, non quia nobis reddis debitum,

sed quia facis quod te decet summe bonum.

u Reade part 1. chap. 1. obf. 4. of Merite, in this booke.

Chrys. 2. Cor. hom. 27. Deus hoc in mercedem imputat, non quod iuste nobis debeat: sed quod misericors est & pius.

x Aug. enchir. c. 103. y Bellarm. de Baptism. c. 4. Quos Deus prædestinauit, ijs remedia ad salutem efficacissime prouidit. Proinde omnes qui in infantia moriuntur, si prædestinati sunt, sine dubio baptizantur; & contra, si reprobi sunt, non baptizantur.

them^z, wanted preaching, Sacraments, and all meanes of saluation? And wherefore do Thomas of Aquine, Belarmine, and the rest of your Doctors handle the doctrine of predestination, if the same be false or dangerous?

But whereas the confession of Auspurg saith: There needeth no disputation of predestination; it condemneth vndiscreet and curious disputing of predestination^a, such as passeth the bounds of Gods reuealed word, or is diuided from the doctrine of repentance and good workes: otherwise you cannot be ignorant that both the sacred Scripture and the primitiue Fathers^b, maintaine the preaching of predestination.

Lastly, the Popish Priest, to confirme his supposed discord betweene this confession of Auspurg and the Protestants of England, should haue done well, to haue set downe wherein the Church of England^c varieth from this confession, in any of the former assertions.

T. W. *As touching priuate confession, &c.* we affirme, that the ceremony of priuate absolution is to be retained in the Church, and we do constantly retaine it.

Ans^r. The Popish Priest concealing part of the speech, would insinuate, that the confession of Saxony approueth auricular confession and Popish absolution; but that this is false, appeareth by the words placed in the margin^d.

2. The Church of England approueth priuate confession of sinnes vnto the Minister, and alloweth priuate absolution thereupon^e; and yet condemneth Popish auricular confession imposed by necessity, and requiring par-

nec possibilis. ^e Apol. Church Engl. p. 2. ch. 6. & Iuel def. pag 141. & 149. Abuses and errors set apart, we do no more mislike priuate confession, then a priuate Sermon. Communion book, visitation of the sicke.

^z Benzo. hist. nou orb. l. 3 c. 5. Ouieden. hist. indor. l. 16. c. 11. Phil. Camerar. med. hist. p. 1. c. 38. These authors report, that the Spaniards fed their mastiue dogges with the miserable Indies: and how an old woman pursued by a bandogge, kneeled downe, and held out the Captaines letter to the mastiue, and escaped. the very dog being more pitifull then the Spaniard, &c.

^a Vide Prosper. ep. de lib. arb. ad Rufin.

^b Aug. de bono petle c. 15. & 16. Prosp. ad excerpt. Genuens. resp. ad. dub. 10. in fine.

^c Articles, 1562. ar. 17.

^d Harmo. confess. sect. 8. Sax. on. confess. ar. 16. Nec diuinitus mandata est, &c.

ticular

ticular emuneration of all mortall finnes: And also, the making absolution a Sacrament of the Church; and ascribing the efficacy of remission of finnes, to the *external word* pronounced by the Priest.

f Suar. tom. 3.
d 2. §. 2.

g Ibid. d. 9. §.
Per veram &
physicam effi-
cientiam, sicut
humanitas
Christi.

h Bos. de sig.
lib. 1. c. 10. & 11.
Non per obtu-
tum cogitatio-
nis vilius, &c.
Sacramento
rum vis præce-
dit omnibus fa-
ctis, & cogi-
tatis nostris:
diuinitatem in-
generat tan-
quam arbor
vitæ in para-
diso.

i Coster. enchir.
c. de pœnit. Sola
attritione, &c.
Greg. Val. to. 4.
d. 7. q. 8. p. 3.

k Vega pro concil. l. 13. c. 21. Non est necessarium ad remissionem pecc. propositum formale vitandi pecc. Cap. 25. Nollent patrasse, & tamen non dolent, dolore sensitivo aut intellectu. l Stapl. Antid. Rom. 7. v. 15. Lewis & debilis affectus, qualem scholastici velleitatem vocant. Acoft. de salut. Indor. l. 6. c. 11. Mald. sum. q. 16 ar. 1. Tol. instruct. sac. l. 3. c. 5. Caietan. opusc. tom. 1. tract. 4. quæst. 1. Non intendit, actualiter committere pecc. mortale, nec intendit mutare statum suum, quo detinetur in peccato mortali, vt patet in concubinarijs, vsurarijs, &c. qui confitentur peccata sua, displicetque ijs peccasse, habentque velleitatem relinquendi pecc. non tamen deserunt concubinatum, aut restitunt vsuras, &c. & hæc displicentia cum eiu(modi velleitate Attritio dici potest, &c. est valde communis, & communiter vocatur Attritio. Est à voluntate siue charitate. m Calvin. instit. l. 4. c. 11. §. 2.

Suarez^f the Iesuite saith; *That Sacraments* (among which penitentiall absolution is one) *effect grace, not only by their forme, but also by their very matter, and that they haue a physicall efficiency in conferring of grace, like Christs humanitie* g. Bosius saith^h; *They ingenerate Diuinitie, like the tree of life in Paradise, immediatly without any preuius motion or thought of mans mind, and that the Sacrament of Penance conferreth grace, without any precedent disposition, more then attrition*ⁱ, (which according to sundry popish Doctors, implyeth no formall purpose of forsaking sin^k, nor any sorrow, either sensitiue or intellectuall for the same, but is a velleity^l or wishing, one were able to be sorrie for sinne and could forsake it; or an imperfect sorrow proceeding from feare of punishment or worldly occasions, and not from the loue of God.)

This doctrine of Popish absolution, the Saxon confession, and the Church of England condemne: but absolution, publike or priuate, agreeable to the Scripture, both in the outward discipline of the Church^m, Math. 18. 18. and in the ministry of the word and Sacraments, and remission of finnes, conferred by God

therein,

therein, we maintaine and iustifie ^b.

T. W. *In like sort he saith, that Bishops haue iurisdiction to forgiue sinnes.*

Ans^r. The Church of England ^c and other Protestants beleue, that Bishops and Ministers haue receiued the keyes of the kingdome of heauen. Mat. 16. 19. and by preaching the Gospell and administering the Sacraments they forgiue sinnes. ^d Ioh. 20. 23. 1. Cor. 4. 15. 1. Tim. 4. 16.

The difference betweene the Papists and vs, is touching the manner, how they remit sinnes: Concerning which we teach three things. 1. Negatiue: The whole authoritie and efficacie of taking away sinnes, by way of condonation and purging sinne, is in God and Christ onely. Esay 43. 12. Luke 5. 21. 24. And this in former dayes was the iudgement of the Fathers ^e and principall Schoolemen ^f. 2. The Pastors and Ministers of Christ forgiue sinnes two manner of waies. 1. By coapting and preparing sinners, that they may be capable of forgiveness, and haue in them such dispositions ^g of faith, repentance, and vertue wrought by the Ministerie, Rom. 10. 17. Act. 11. 14. And also such outward seales as God requireth to be preuius vnto remission of sinnes, Mar. 16. 16. 2. As Embassadors, messengers and keepers of the outward seale, they manifest ^h and externally seale,

hom. 85. Ambros. de Cain. & Abel. l. 2. c. 4. & serm. 66. de natal. Petri & Pauli. f Al. Hal 4. q. 11. M. 1. ad arg. Bonau. 4. d. 18. q. 1. Scot. 4. d. 19. ad quæst. Caietan. com. Ioh. 20. Vis & efficacia remissionis non in discipulis, sed in Deo remittente. Altisiodor. sum. lib. 4. tr. 6. cap. 8. q. 2. g Aq. 4. d. 18. ad 2. Neque sacramentum pœnitentiæ &c. operando pertingit directe ad gratiam, nec ad culpæ Remiss. sed dispositiue. Ferus com. Math. 16. Ea adhibent per quæ Deus remittit. pecc. & gratiam dat. h Gab. 2. d. 27. q. vnic. du. 5. Sacerdos absoluendo confitentem, pronunciat eum absolutum, non remittit peccatū. Scot. 4 d. 18. Sacerdotes dimittunt ostendendo & manifestando. Bonauent. 4. d. 18. Sacerdotes habent se ad modum demonstrantis, &c. Bucer. script. Angl. apol. ad Edw. Fox. pag. 675. Nec dubitant dom. nostrum Iesum, in ecclesia sua nobis præsentem, ipsumq; pecc. remittere in cœlis, dum ecclesia eius iussu & ministerio peccata remittit in terris.

^b Chem. exam. Concil. Trid. p. 2. pa. 221. ^c Herbr. de Clan. n. 31. in disp. Seruice booke of the Church of Engl. in visit. of the sicke. ^d Chem. lb. in absolute Deu. ipse per ministerium euangelij remittit pecc. singulis credentibus.

^e Apol. angl. p. 2. Ch. 6.

^d Aug. cōt. Parmen. l. 2. c. 11. per euangelium in cuius prædicatione sp. sanctus operatur.

Cypr. ep. 76. n. 8. Cyril. Alex. in Ioh. l. 12. c. 56.

^e Aug. cited by Lombard. l. 4. d. 18. Nemo tollit pecc. nisi solus Deus. Hieron. com. Math. 16.

& super 14 cap. Esa. Chrys. in Ioh

and apply the grace and forgiuenesse, which God at the vse of the word and sacraments doth himselfe conferre.

a Suar. 3. d. 9. §. 2. Per veram & physicam efficientiam, attingentia veram gratie productionem, sicut Christus sua humanitate, tangendo vel loquendo faciebat miracula. Tolet. com. Luc. 5. annot. 41. pariter ratione procedunt potestas miraculorum & potestas remittendi peccata. Chat. Trid. de pœnit. Neque aliter accipienda est vox sacerdotis peccata condonantis, quam vox Christi, qui ait paralytico, Math. 9. confide fili, remittuntur tibi peccata tua. Stapl. Antid. Ioh. 20. Remittunt pecc. vere sicut Christus remisit, verbo absolutionis non predicationis, verbo efficaci, &c. Non verbo testimonij. b Bel. de pœnit. l. 3. c. 2. Dedit donum pecc. remittendi, non concionando, &c. sed plane extinguendo, & dissoluendo. c Part. 1. Ch. 3. paragr. 2. obseru. touching Churches visibilitie.

But our moderne Papists affirme, that *Bishops and Priests forgiue sinnes by the word of absolution, in such a manner, as Christ wrought miracles, and forgaue sinnes by his voice.* ^a Ioh. 11. 43. by a true and physicall efficiencie, reaching to the very production of grace, and dissolution and destruction of sinne ^b.

T. W. Finally, not to rest vpon euery particular, we find there: We do not speake of the Church, as if we should speake of Platoes Idea, but of such a Church as may be seene and heard, &c. The eternall Father will haue his Sonne to be heard among all mankind.

Answ. 1. All the Protestants beleue this doctrine; to wit, that *the Church by the ordinance of Christ ought to be a visible societie*, (and not a Platonickall Idea) of people professing the Gospel of Christ sincerely, &c. But *ab officio*, from that which ought to be, to the being it selfe, it alwaies followeth not: and by the frailty and error of man, and especially by the tyrannie of Antichrist, it hath hapned that the Church for certaine ages hath wanted part of this perfection; and yet in the mistie darknesse of superstition, God preserued some Pastors and people visibly professing the truth of religion, in the foundation, though the same were infected with error and superstition in other points. And the state of the question, betweene you and vs, is not, whether there be alwaies vpon earth a visible Church: but concerning the manner of the visibilitie; whereof I haue treated before ^c.

T. W. Now I appeale to Master White, whether there be

in these points, any concordance betweene the Harmony of confessions, and the English Protestants, Caluinists, &c.

Answ. Your appeale to Master White is ridiculous, and onely vsed for ostentation: for you haue not produced so much as one particular instance, of any doctrine taught by the Church of England, repugnant to these points deliuered in the Harmony of confessions; and therefore you may rather appeale *to that blacke one*, who set you a worke in this businesse, then to Master White, who can obserue nothing but darknesse and follie in you. *Hic niger est, &c.*

Vntruth 5. *Wherein D. White is accused, for affirming of an immutabilitie of the faith of the present English Church.*

T. W. Master white insisteth in his supposed constancy of religion here in England, and thus writeth: If the Iesuite can shew, the Church of England since papistry was first abolished, to haue altered one article of the present faith now professed, I am content, &c.

For the disproofe of this falsehood, we will conuince the same, by discovering the manifold and weightiest alterations of our publike English Leiturgie, since the first entrance of Protestancy into England.

Answ. Master White speaketh of the alteration of faith: saying, *It is not enough to say, we varie, unlesse he can make true demonstration that the variance is in faith:* and you proue a change in Leiturgie, and forme of Service; not remembering that your selues, haue changed

^a Possuin. Ap-
par. v. Missale &
verb. Breuiariū.
Reade D. Rai-
nold against
Hart. Ch. 8. diuif.
2. pag. 412. Pla-
tina, vita Sixt. 1.

your Breuiaries, Portesses, and Missals, more then once
euē of late yeares ^a.

T.VV. *The Seruice booke of King Edward, published by Cranmer, P. Martyr, and Bucer, and confirmed by Parliament, kept almost all the prayers and ceremonies of the Masse: with crossing of both their sacraments, and the accustomed rites of baptisme, as a formall consecration of the water of baptisme with the signe of the crosse: the vsing of Chrisme and the annointing of the child. Againe, it retained prayer for the dead; and the offering up of our prayers by the intercession of Angels. But when Queene Elizabeth came in, the Leiturgie was so altered, that it tooke away prayer to Angels, most of the ceremonies: Baptisme by lay persons, and grace giuen thereby; Confirmation of children, and strength giuen thereby: The Priests blessing the Bride and Bridegroom with the signe of the crosse: The Priests absolution: The speciall confession of the sicke penitent; and the annointing of the sicke.*

^b Bucer. script.
Angl. pag 428.

^c An act for v-
niformitie of
praier, anno. 5. &
6. Edw. 6. prin-
ted by William
Whitchurch.
1552.

Ans. 1. The first Seruice booke of King Edward, was not altogether approued by Bucer, & Peter Martyr, as you report, *but* in some things reprobued: as the cen-
sure of Bucer ^b vpon the same doth declare. Secondly, it was rather accepted of the Protestants by tolleration, be-
cause at first they could obtaine no more, then by an ab-
solute approbation: Thirdly, the same was changed and
reformed, and those things which you name, were left
out of the said Leiturgie, by another edition thereof,
established in the fift yeare of Edward the sixt ^c. And that
later Seruice booke of King Edward, is in substance, all
one with the Seruice booke of Queene Elizabeth. And
thus since King Edwards reigne, there hath bene no ma-
teriall alteration of the English Seruice booke. Fourthly,
the

the particulars wherewith you charge the first English Service booke, are some of them, not found in the same, to wit, *inuocation of Angels*; for the booke mentioneth intercession of Angels, Reuel. 8. 3. Tobi. 12. 12^d. but no inuocation.

2. The said booke prescribeth not Popish praying for the dead, with reference to Purgatory^e, but prayer of gratulation and thanksgiuing: and request for the happy resurrection of the bodies, and remission of sinnes at the day of iudgement, by an open and solemne application and promulgation of the sentence of remission. 3. The anointing of the sicke with oile, was not vsed as a Sacrament, according to your doctrine, but as an adiaphorous rite: and the same was tollerated for the present, as the Apostles winked at the Legals, vntill the truth of the Gospell was fully reuealed. 4. The other ceremonies named by you, were retained in the infancie of reformation for outward peace, and being in their nature contingent and mutable, it was in the Churches liberty to alter or take them away.

And thus as my Brother affirmed, there was neuer since Protestancy first came in, any alteratiō in substance or in the maine bodie of doctrine and religion in the Church of England, but either in ceremonie or in lesser points of faith, which deserue no more to be called a change of faith, then the putting off old garments a transmutation of the substance of mans body^f.

Lastly, whereas you produce Master Parker and Master Cartwright, testifying the change of our English Service booke, and requiring new alterations. 1. If these men had bene peaceable and friends to the Church wherein they were bred, their testimony might haue

d Chem. loc.
com. p. 1. de an-
gelis, offerunt
orationes no-
stras deo. Ber-
nard. term. 3.
sup. missus est.
Et in cant. ser. 7.
Aug. Epist. 120.
e Reade D. Field
of the Church,
lib. 3. cap. 17.

f Aug. Epist. 86.
Ea quoque ve-
stis, &c.

h Cypr. d. vnit.
eccles. n. s. qui
pacem Christi
& concordiam
rumpit, aduersus

Christum facit. n. 16. In euangelio, tunica domini nostri Christi non diuiditur omnino, nec scinditur: possidere non potest indumentum Christum qui scindit & diuidit ecclesiam Christi.

stood you in some stead. 2. But being as they were, both you and they may take notice, if you please, that the Church of England is not carried about with euery blast: and rather wisheth you to change your minds, and ceasse to rend the vnseamed coate of Christ^h, then iniustly to deprau the religion, against which you haue nothing solid or effectuell to oppose.

Vntruth. 6. Doctor white accused for deliuering an vntruth, concerning the Roman Churches mutabilitie, in matters of faith.

T.W. He confidently auerreth, that the Church of Rome is varied from her selfe in matters of faith, since she began to be the seate of Antichrist, &c.

Ans^r. Master White affirmeth, that the moderne Church of Rome is varied from her selfe in matters of faith, (to wit, in some, not generally in all or in euery one;) and he nameth in the place alledged by you, five points, wherein the same hath changed. Also he saith, it is varied from that it beleued formerly, (namely before it was the seate of Antichrist) and since the time it began to be so. But T.W. pareth off the limitatiō of D. Whites speech, and produceth him auerring in generall and confusedly, a mutability of the Romish beleefe: and accordingly he disputeth against him; prouing a perpetuitie of faith in some points, (which is not denied:) whereas he ought to haue defended a perpetuity in all, at least in those

those five examples alledged by his aduersarie. Also, he should haue ascended higher, and proued his perpetu-
tie, as well before as after the arising of Antichrist. But
he perceiued that this was too hote for him, and there-
upon he chuseth rather to beate the aire, and proceede as
followeth.

T.W. *The most receiued opinion of the Protestants, tou-
ching Antichrists coming, is, That S. Gregory the Great,
was the first Antichrist. And Augustine the monke, pro-
fessing the same religion with him, and planting it in Eng-
land; it is confessed by D. Humphrey, that the said doctrine
containeth the chiefe points wherein we differ from the
sectaries of these times, &c.*

Ans. 1. The most receiued opinion of the Prote-
stants is, that Gregory the Great, was not Antichrist:
*The definition of Antichrist, (saith our learned Sonniusⁱ) i Sonh. disp. de
agrees to the Roman Pope, after the death of Gregory the Antichristo. n.
Great, and after the murder of Mauritius. And the most 41.
receiued opinion of all Protestants, is, that the Roman
Pope began (and yet but in part) to be Antichrist, when
by the donation of the parricide Phocas^k, he tooke vnto k Plat. Bonifa-
him, the title and authority of vniuersall Bishop, former- cius 3. a Phoca
ly condemned as Antichristian by Gregory the first^l: imperatore ob-
But yet as a babe & suckling differs from a strong man, tinuit, magna
and (according to your Bellarmine) is a man, *secundum tamen conten-
quid^m*: So your Pope became not a perfect Antichrist, tione vt sedes B.
vntill the direfull monster Gregory 7. and after him Pas- Petri, quæ ca-
chalis 2. Adrian 4. Alexander 3. Boniface the 8. of his put est omnium
6. ætat. mundi. Paul. Diacon. hist. Longob. l. 4. c. 21. Abbas vsperg. in Phoca. 1 Greg. lib. 4.
ep. 36. Ipse est Rex super omnes filios superbiæ, l. 6. ep. 30. Ego fidenter dico, quilquis se vni-
uersalem sacerdotem vocat aut vocare desiderat, in elatione sua Antichristum præcurrit, &c.
m Bel. d. iustif. l. 5. c. 18. Puer dici potest homo secundum quid, si ad virum perfectum com-
paretur. d. Espenc. com. 1. Tim. digres. l. 2. c. 7. p. 275.*

n Plat. in Pas-
chal. 2. Episco-
pus Florentinus
affirmat Anti-
christum na-
tum esse.

Sabel. Aenead.
9. li. 4.

Auentin. annal.

1. 7. Haldebran-

das ante annos

170. primus,

specie religionis

Antichristi im-

perij funda-

menta iecit.

Math. Paris.

chron. Angl. in

Henri. 3. Ro-

bertus Episco-

pus Lincolnien-

sis: nonne Anti-

christus merito

dicendas est,

&c.

o Gretf. def.

Bek. de verb. dei

definitio Papae,

aeque authentica

ac scriptura.

P. Cluniac. lib. 1.

ep. 2. Eius testi-

monij sicut A-

postolicis, ab q;

vlla contradic-
tione, acquiescen-

dum est.

p. Papir. masson.

de episc. vrb.

in Leo. 10. ex

Longolio. Te

omnium plane regem, &c.

q

word, Gregory.

sing snakes, turned into fierie dragons. In those dayes the Pope became a perfect Antichristⁿ, playing the hypocrite and tyrant in the Church, by these foure actions.

1. exalting himselfe as a King and Monarch ouer the house of God. 2. Making his owne word and definition of equall authoritie with the holy Scripture^o. 3. Vsurping temporall iurisdiction ouer kings and ciuill states P. 4. Cruelly murdering the seruants of Christ which denyed obedience to his traditions and tyrannie.

Secondly, concerning Gregory the Great, we beleue that he was superstitious in diuers things, and enterrained some erroneous conceipts, which in proceffe of time became scandalls and occasioned others to erre more dangerously: yet we deny that himselfe was Antichrist, either generally, or in the principall articles maintaining the same doctrine, which our aduersaries at this present do.

T. W. D. Humphrey^q, chargeth Augustine the monke with many Popish opinions, which he receiued from Gregory: and the Centuries^r taxe Gregory with Popish and erroneous doctrine, in sundry articles.

Ans^w. It is true, that Gregory maintained diuers superstitious opinions, which in proceffe of time, by his followers were intended or increased, vntill they became Antichristian: but he maintained no capitall article of Popery in such manner as the same is now professed. But admit that sundry of his opinions were Popish, yet this disproueth not D. Whites assertion, affirming that the Roman Church is varied from it selfe, as it was in the

nontam quasi pontif. maximum, quam vt principem Romanum, id est, Regum omnium plane regem, &c. q Iesuitism. p. 1. Rat. 5. pag. 627. r Centur. 6. Index at the

prime

prime age, & as it held ſince it became Antichriſtian; for beſides theſe points, ſpecified by you, there be ſundry other wherein the ſaid Church is varied from it ſelfe, to wit, the Supremacy, Adoration of images, Communion in one kind, the perfection of the Scripture, &c.

T. W. *But all this ariſeth from an inward repugning of the Miniſter againſt our Church, in regard of the vncchangeable certaintie and conſtancie of faith profeſſed by her: whereas the want thereof in our Aduerſaries religion is moſt notorious: as appeareth not onely from their ſeueral confeſſions, one euer impugning another, but alſo from their different tranſlations of their Bibles, ſtill made to ſort with their faith, of the laſt edition, &c.*

Anſw. 1. Touching your concord and the Proteſtants ſuppoſed diſcord, we ſhall inquire in the ſections following. 2. To your obiection taken from diuerſity of tranſlations, whereupon you would inferre a mutability of faith, I anſwer: 1. The primitive Fathers approved varietie of tranſlations, and themſelves did frame and publiſh them. S. Auguſtine ſaith: *They who haue tranſlated the Hebrew into Greeke may be numbred, but the Latine interpreters are innumerable, which thing hath rather holpen vnderſtanding then hindered it.* Origen's great worke of compacting together the originall texts, with diuers tranſlations, was highly commended by the primitive Church^u. And when Saint Hierom after many other tranſlated the Scriptures, who reproved him but ignorance or malice? Secondly, many learned Papists, to wit, Auguſtine Nebienſis, Pagnine, Vatablus, Arius Montanus: the Doctours of Rhemes, & others in France, Poland and Germany, haue tranſlated the Scriptures, ſome into Latine, & ſome into other languages:

^f Vntruth 7. & 7.
^t Aug. de doct.
Chriſt. l. 2. c. 11.
Quæ quidem
res, plus adiuuit
intelligentiam,
quam impedi-
uit. Ioh. Arbor.
Theoph. tom.
1. l. 8. c. 11. Sacra
literæ olim ver-
ſæ erant in vul-
gare linguam,
& eas Hieroni-
mus in Dalma-
ticam linguam
vertit.
^u Epiph. hæ-
ref. 64. in
principio.
Sixtus Senenſ.
Bibl. l. 3.
Hexapla. Oſto-
pla.

x Sixt. Senenf.
bib. l. 3. d. Trans-
lat.
Posteuin. bibli-
oth. l. 2. c. 12.
* Aug. in Plal.
80.

ges^x. Thirdly, whereas you caluminate, saying: that we translate partially, and with correspondence to our faith of the last edition, *who* (as Augustine^{*} speaketh) *can hinder the forge of a seduced heart, to forme what fancie it lusteth?* and your tongues and pennes are your owne, &c. Psalme 12. 4.

But for the thing it selfe: 1. The originall texts are extant to reprove vs, if we go awry. 2. There be many precedent translations, Greeke, Caldey, Latine, and the primitiue Fathers, and other Doctours of the Church, as guides to go before vs: Also the skilfull linguists of eue-ry age, would controule vs, if we should deale corruptly. 3. Touching matters in controuersie, we freely offer to be iudged by former translations vsed by the Fathers, and by the translations of Pagnine and Vatablus being Papists.

y Trid. Concil.
sess. 4. decret. 2.
z Præfat. in
Math.

4. If the old Latine translation be authentically^y, why haue so many Popish Doctours impeached the credite thereof? Cardinall Caietan^z, the learnedst of his age saith, *The vulgar edition of the new Testament is many times unfaithfull, or not to be trusted.* Iohannes Campensis the Hebrew professor at Louan^a: *The vulgar translation is unworthy to be accounted Saint Hieroms:* and Vega:^b *It was neuer the intent of the Trent Councell to make the same authentically.*

a Præfat. in
Plal.
b Vega pro
Concil. Trid. l.
15. c. 9.

T. W. In respect of their wonderfull mutabilitie, and variance among theselues, whereby they indignifie and wrong the nature of true faith, we haue reason to demand of any of the professors, of what thinking he is, rather then of what faith.

Ans^w. 1. Behold the miserie of one blinded with superstition and partiality: God neuer giues him grace to
looke

looke backe to his owne faith, which cannot possibly exceed the nature of opinion, depending onely vpon humane traditions and fables: ^c and the credit of a deceivable Pope. ^d And on the contrary, the faith of our Church is builded vpon the foundation of the Prophets and Apostles, and resolued into the very handwriting of the most true God ^{*}; and receiued from thence by the sacred meanes which Christ hath left to search out the truth by, can be nothing else but Christian Orthodox, & infallible faith. Secondly, if famous Papists themselves say true, times haue bene, not long since, wherein diuers of the court of Rome haue not had so much as an opinion of the truth of Christian faith: for thus writeth Petrarch the Archdeacon of Parma; ^e *Faith, charitie, hope of eternall life, and those things which are reported of hell, &c. are reputed fabulous and trifling toyes among these men.*

^c Gers. d. sig. Ruin. ecclesiar. sig 8. Fabulae & non sancte doctrinae sunt, quae non in Reuelatione spiritus sancti, sed secundum traditionem hominum consistunt.

^d Can. loc. l. 5. c. 5. negat ex fide certum esse quod pontifex errare non possit. Hadrian. 4. de sacr. Confirm. pa. 26. Certum est quod possit

errare, in ijs quae tangunt fidem haereticum per suam determinationem aut decretalem asserendo. Concil. Basil. Resp. synodal. Alph. Castro. cont. haer. l. 1. c. 4. Non credo aliquem esse adeo impudentem adulatorem Papae, ut ei tribuere velit ne errare possit. Gerson. de pot. eccles. lect. 11. ^{*} Aug. in Psal. 144. Chirographum Dei, quod omnes transeuntes legerent. ^e Fra. Petrarch. ep. 13. Fabulosa omnia, &c. Inter naenias habentur, &c. Conrad. Clingius. lo. com. l. 3. c. 52. Sacram. scripturam reputant fabulas, & in ea meditantes iudicant phantasticos.

Vntruth. 7. Touching Protestants concord in matters of Religion.

T. VV. Dissentions among the Protestants are not meere personall, or about points adiaphoroux, but they concerne most profound doubts of their religion; since otherwise they would neuer anathematize or condemne one another with such acerbity of words. And it is affirmed, by D. Willet ^f,
D. Whitaker,

^f Medit. in Psal. 122.

e De Ecclesia q. D. Whitaker^e, and Luther^f, that the differences are not in 5. c. 2.

f Cont. Louan. *Small points of government and ceremonie, &c.*

thes. 27. & tom.

7. Wittemb. pa.

381, &c. Et tom.

2. Germ. de cœ.

na. dom. p. 174.

g Sect. 33. n. 2.

h Aug. de ciuit.

dei l. 15. c. 5.

proficientes,

nondumq; per-

fecti inter se

pugnare pos-

sunt, &c.

i Digress. 21.

k Stapl. Rel. c. 1.

q. 3. ar. 6. notab.

1. & 2.

l Aq. 2. 2. q. 2. ar.

5.

m Stapl. Rel. c. 1.

q. 3. ar. 6. licet &

utile est, de re-

bus difficilibus

in Ecclesiam a-

liter atque aliter

disputare, nec

hoc unitatem vi-

olat, sed verita-

tem illustrat.

Ans^w. 1. Master White acknowledgeth, that there be differences and iarres among the Protestants §. 2. He denieth that there is any such discord, or difference among them as dissolueth the vnitie of faith, essentiall to the true Church. 3. The difference among the Protestants is no other, then such as hath formerly bene in the true Church of Christ^h, since the Apostles age. 4. Coming home to the Church of England, he affirmeth that there is no contrarietie or iarres betweene the same and other Protestant Churches; or at home in it selfe, in points of faith, meaning (according to Stapletonⁱ, and Thomas^k their distinction) in primitive articles of faith, or about things essentiall in the obiect of faith. But the difference is either in accidentall, probable, and secondary points, or touching things difficult in religion, for the searching out of the veritie whereof, it is profitable, that learned men proceeding modestly, dispute *pro* and *con*^l: Or else the disagreement is personall, either among priuate men, or raised by priuate men, schismatically and factiously against the Church.

Now, what hath D. Whites aduersary to except against this? 1. If he dispute the question of vnity in it selfe, the Scripture, & Fathers, and the History of the Church will conuince him, that vnity in the substance of faith and religion obserued by the firmest members of the Church, is simply necessary and an essentiall proper-tie; and other vnitie is of the perfection and wel-being of the Church, and yet contingent and variable, sometimes greater, sometimes lesse; and at no time absolute in all the parts: and the same many times by reason of
the

the malice of wicked impes, is greatly wanting. In the daies of Constantine, wherein it is acknowledged by all men, that the visible Societie of Christians was a true Church, there hapned so greivous and vnseemely contentions among the Bishops and Pastors: that the discord of Christians was brought vpon the stage, and religion derided and traduced by infidels*.

Saint Augustine acknowledgeth that the concord of godly men in this life, *wherein they are not perfect, but proficient*, is sometimes interrupted with discord, & dissentiō ariseth euen among brethren^m and Saintsⁿ. *And there be diuers things, (saith he) wherein the best learned and most worthy defenders of the Catholike rule, without preiudice to the body of faith do not accord, and one of them speaketh more truly then another of the same thing**.

* Euseb. vita
Constantin. l. 2.
c. 60. & l. 3. c. 12.
Socrat. hist. l. 1. c.
3. Sozomen. hist.
lib. 1. c. 15.
Chrys. in 1. c. Gal.
deridiculo facti
sumus & genti-
bus, & iudæis,
dum ecclesia,
in mille partes
scinditur.
m De ciuit. Dei,
l. 15. c. 5.
n Aug. in Plal.
3.
* Aug. cont.
Iulian. l. 1. c. 7.

2. The Popish Priett endeououring to impeach the truth of D. Whires assertion in matter of fact, and concerning his report of the concord of the Church of England: proceedeth insufficiently in two respects. 1. He relateth his assertion imperfectly, omitting diuers branches thereof, as appeareth by my former collection out of D. White, compared with this mangled relation of the Popish Priest.

2. The testimonies produced out of D. Willet, D. Whitaker, and Luther, containe no more then my brother acknowledgeth. 1. D. Willet blameth some priuate men, to wit, Master Hooker, &c. (how iustly, let himsele vpon second thoughts reuise:) for singular and new opinions. Secondly, he taxeth the Puritanes, for disturbing the peace of the Church about ceremonies: This censure of D. Willet opposeth not my brother, hauing for the generall affirmed the same; and such differences

rences destroy not the vnitie of the Church, for two reasons. 1. The latter striue, but preuaile not, and therefore euen as a furious assault against an armie strongly keeping his order and rankes: or waues beating against a rocke and dissolued into froath; so these blasts and wasting encounters being resisted, vanish into nothing; the bodie and firme parts of the Church, like an inuincible armie and immoueable rocke, still persisting in vnitie. 2. The contrarie disputations of priuate men, about hard questions of Theologie^o, impeach not the vnitie of the Church any more, then the contrary pleading of Lawyers, subuerteth the publike concord of the State.

o See Aug. epist.
19. de ciu Dei. li.
11. c. 19. de doct.
Christ. l. 1. c. 36.
de Gen. ad. lit. c.
18. Hieron. ep.
13.

D. Whitakers speaketh of oppositions and contentions, vsed by learned men in disputation for the finding out of the truth, and increasing knowledge, and which your selues maintaine to be lawfull and profitable.

Luthers personall and fretfull speeches, proceeding from passion against such as were contrary minded to him, proue that godly men haue infirmities, and are sometimes ouer bitter one against another: like as Cyprian was against *Pope Steuen*, calling him *proud, ignorant, and of a blind and wicked mind* P; and Epiphanius against Chrysostome⁹: &c. But they are insufficient to demonstrate that Protestant Churches want the note of vnitie; neither doth condemning and anathematizing one another, imply dissention in profound points of religion, but may proceed from affection and want of charitie: as appeareth by *Pope Victor*, proclaiming anathema against the East Churches about an adiaphorous ceremony^r: By Pope Stephen, and by Sergius, condemning their pre-

p Bel. d. Pontif.
l. 4. c. 7.
q Socrat. hist. l.
6. c. 17. Niceph.
l. 13. cap. 17. &
21. Chrys. 2. Cor.
hom. 27. Nomi
na fratrum ha-
bemus, opera
autem hostium:
& membra om-
nes dicimur, &
sicut bestiae dis-
fidemus.

r Euseb. hist. l. 5. c. 23. Niceph. hist. lib. 4. c. 28. Socrates. hist. lib. 5. c. 21. ὁ τῆς πόλεως ἐκείνης
ἑξῆς ἀπὸ τῆς δευτέρου, &c. pag. 249.

decessor

decessor Formosus, and raking him being defunct, out of his graue, &c *.
 * Luitp. d. vitis Pontif. Rom. in Formoso.

Martin. Polon. in Sergio 3 Formosum e sepulchro extractum & in sede Pontificali sacerdotaliter indutum, decollari præcepit, & in Tiberim iactari, & omnes per ipsum ordinatos deordinauit, &c.

Vntruth. 8. *Touching the disagreement of Papists, in their faith.*

T. VV. *The Doctor seeing his owne synagogue torne in sunder with diuisions and contentions, and well knowing how preiudiciall the want of vnitie is to the true religion of Christ, (for God, is not a God of dissention, but of peace) doth maliciously endeauour to cast the like aspersion vpon our Catholike Church, saying; They which know Rome and Papistrie are sufficiently satisfied in this matter, to wit, that the Papists liue not in that vnitie which is pretended: and he saith, The contentions of our aduersaries touch the faith, and, the Papists are deuided about the principall articles of the faith. But contrarie to this: D. Whitaker, D. Fulke, and Duditius, acknowledge our vnitie and consent in the mysteries, and other fundamentall points of religion, &c. And Catholikes must needs haue vnitie, because they follow not their owne iudgement, but the supreme resolution and current of the Church.*

Ans. I. I haue maintained in the former section, that the Church of England, hath as great vnitie as the Primitiue Church had: and wanteth nothing of that vnitie which is essentiall and necessary to the being of the Church: and in regard of the maine bodie and principall parts,

parts, our Church enioyeth as perfect vnitie, euen in gouernment, order, and the accidentall branches of faith, as any Church of Christ vpon earth: neither is it distracted and torne asunder as you declaime, but is an vnanimous Societie, according in the faith of the Scripture, and in the faith and orderly gouernment of the Primitiue Church.

2. Your testimonie taken out of the Apostle, to wit, God is not a God of dissention, but of peace, 1. Cor. 14. 33. concludeth not as you would haue it, that there can be no discord in a true Church: for then the like assertion, to wit, God is not the author of pride or enuie, but of humilitie and charitie: would proue that there can be no pride or enuie in the true Church. Phil. 1. 15.

(Digress. 24. n.

19.

t Bel. præfat.

oper. præfixa.

Agendum est

non de rebus le-

uibus, sed de

grauiss. questio-

nibus, quæ ad

ipsa fidei funda-

menta perti-

nent, &c.

u Gabr. can.

Miss. lect. 26.

Anathema eter-

nae mortis est

damnatio, quod

non nisi pro

mortali, &c.

x Gerl. defect.

viror. eccles. n.

54. Fides est de-

bilis, virtus im-

perfecta, schis-

matici abundat.

3. D. White affirming, that your contentions touch the faith, and are in the principall articles of faith, &c: explicateth himselfe saying^t: *Your difference is in all the points of religion, wherein you differ from vs, and wherein Papistry properly consisteth.* If therefore the matters in which you and we differ, be articles of faith, as your Doctours affirme^t; and the Trent Councell, pronouncing anathema to the deniers, seemes to declare: Then D. White deliuered no more then what he confirmed by many particular instances, which you make no haste to answer.

4. The contrary testimonies produced by you, do not proue against D. White that Papists haue no contentions^x, (for your Doctours proclaime them in euery question, which they handle, as appeareth by Suarez, Henriquez, Vasques, Asorius, &c.) But that you haue one kind of vnitie, to wit, a superstitious and hypocritically crouching to the Popes tribunall, which Protestants detest.

But

But what can this auaille you, when the Turkes at this day and the obstinate Iewes are found as vnanimous in their sects as you are in your Popish superstition? And neuer boast of externall vnitie^y, vnlesse (as Gregorie Nazianzen^z speaketh) you can proue the same *to be in good, and for God.*

y Hilar con. Auent. Pulchra opinio vnitatis, sed quæ euangelij & Christi est. Aug. de verb. D. ser. 6. Hæretici, Iudæi & Pagani, vnitatē fecerunt contra vnitatē. z Orat. i καὶ ὁ καλὸς καὶ θεὸς, &c. pag. 118. gr.

Vntruth. 9. *Touching the Popes Supremacie.*

T.W. *The Doctor writeth in his 27 digression thus: The Primitiue Church did not acknowledge the Popes Supremacie. Here I see Master White will euer be Master White. I meane, that he will be euer like vnto himselfe, first in coyning, and after in maintaining most impudent vntruths, &c.*

Ans^w. My Brother did not onely write, that the Primitiue Church acknowledged not Papall primacy, but confirmed the same with weightie authorities, all which you cowardly dissemble and ouerlooke; and yet to salue the credit of your cause, you bandy words, and then (skipping ouer the premises and proofes,) assault the conclusion with certaine broken testimonies: but that the imbecillitie of your proceeding may the better appeare, first I will deliuer the state of the question, and then examine your proofes.

The mysterie of Papall primacie challenged by your late Doctors, is, That the Pope is a visibie monarch ouer all the militant Church^a. And his monarchy implies these particulars. 1. That all Ecclesiasticall power both of order and iurisdiction, is deriued from him, to all other

a Bellar. Recog de sum. Pontif. ex illis verbis, Ioh. 21. Pāce oves meas, colligi auctoritatem imperandi regio more. Bos. de sigl. 18. c. 1.

b Bellarm. de
eccl. l. 3. c. 5.
Bonavent. p. 6.
Breviloq. ca. 12.
Grat. d. 19. c. ita
Dominus.
P. Bleensis
epist. 45.
Durand 4.
d. 24. q. 5.
Alu. Pelag de
planet. eccl. l.
1. ar. 58.

c Bald. proem.
decretal. n. 6.
Est Dominus
Dominorum,
& quicunque
potestas est sub
c. elo, est in sum-
mo Pontifice.
Ioh Bromiard.
sum. pradic.
c. 17.

d Bellarm. de
Pontif. l. 4. c. 1.
Gress. def. ib.
pag. 1015.

Azor. instit. mor.
2. l. 5. c. 4.
Stapl. dupl. l. 2.
c. 10. §. 3.

e Gregor. 7. ap.
Baron. 11. anno
1076 n. 33. Nul-
lum capitulum,
nullusque liber

canonicus habetur absque eius autoritate. Zanc. Iustinian. de obed. cap. 12. Ioh. Capistran. de au-
thor. Pap. & Concil. fol. 93. f Bellar. de Pontif. l. 4. c. 15. g Azor. instit. mor. 2. l. 5. c. 3. h Id.
part. 1. l. 11. c. 9. Syluest. sum. v. iuramentum. Lessius de instit. iur. l. 2. c. 42. dub. 12. Gratian. c. 15.
q. 6. c. Nos sanctorum. Baron. 11. ann. 1076. n. 33. i Azor. 2. l. 5. c. 26. k lb. lib. 4. cap. 13.
l Stapl. Rel. c. 3 q. 5. ar. 2. conclus. 6. Potest novos principes facere & alios tollere. Baron. an. 1076.
n. 32. Azor. 2. l. 10. c. 2 & l. 4. c. 19. Extra de maior. & obed. c. Vnam sanctam. Gloss. in fine.
m Confer. before his Maiestie. pag. 97.

Bishops and Pastors of the Church^b. 2. That he hath a proper and direct authoritie ouer all the Christians in the world, both Ecclesiasticall and secular^c, the principall actions whereof, are these following. 1. To frame and set out for all Christians the rule of faith and good manners^d: To point out the books of Canonick Scripture and the traditionary word^e, and to deliuer the sence and interpretation hereof, and to conclude and determine all controuersies of religion with an inerring sentence.

2. To prescribe and enact lawes to the whole Church, equally obliging the conscience to obedience with the diuine law^f: 3. To exercise externall power of directing and commanding as aforesaid: and also of censure and correction ouer all Christians. To grant dispensations^g, indulgences, absolution from oathes^h, vowes, &c. To canonize Saints: institute religious Orders, deliuer from Purgatoryⁱ: to call and confirme generall Councils^k, to dethrone and conculcate Kings^l, &c.

And this is the Popes primacie which Doctor White affirmeth, that the primitiue Church did not acknowledge.

T. W. *The Popes, by the acknowledgement of our learned Aduersaries, did in the 400. yeare after Christ (which age for wisdom and grauitie, is most approued by the graue iudgement of the Kings Maiestie¹) exercise authoritie and Soue-*

raignty ouer all other Churches. This appeareth by Iulius Bishop of Rome, who, as Cartwright writeth ^m, ouer-reached in claiming the hearing of causes, that did not appertaine vnto him: and of Damasus he shamed not to write, that the Bishop of Romes sentence, was aboue all other to be attended for in a Synod. n Reply 2.p.1.
pag.501.502.

Answ. Omitting your cleanly skipping ouer the first 300. yeares of the primitiue Church, colouring the matter with a speech of his Maiesties, &c. I answer to the testimony of Maister Cartwright. 1. That this Writer (such as he is) affirmeth not that Pope Iulius or Damasus, enioyed the supremacy vsurped by later Popes: But he saith of Pope Celestine, *That as Iulius had done at the Councell of Antioch, so he ouer-reached in claiming the hearing of causes which appertained not vnto him.* And of Damasus, *That he shameth not to write, that the Bishop of Romes sentence was aboue all other, to be attended in a synod.*

But first, your consequent from claiming to hauing, is claudicant; for Pope Paul the fift claimeth many thinges at this day, which the Church of Christ will no more yeeld him, then the African Churches formerly yeelded Zosimus and Celestine their claime ^o. 2. The souerainety claimed by these Popes, was not the same which moderne Popes challenge. o Concil. Afric.
ca. 101.
p Reade Bishop
Bilson against
the Iesuites apo-
log. pag. 43.
Theod. Balsa-
mon, Nomen-
clat. tit. 8.
Socrat. hist. l. 2.
c. 5. & 13.

T. W. *Saint Hierome speaking of Damasus, saith; I following none chiefe but Christ, hold the fellowship of communion with your blessednesse, that is with Peters chaire: vpon that rocke I know the Church to be built, whosoever shal eate the paschall Lamb out of that house,*

Trip. hist. l. 4. c. 9. Sozom. hist. l. 3. c. 9. Niceph. hist. l. 9. c. 5. & l. 11. c. 13. Reade Iewel def. pag. 470. Whitak. de script. pag. 325.

is a profane person, &c. whosoever gathereth not with you scattereth 9.

q Hieron.ep.57.

r Read B.Billon

of subiect p 60.

D.Rainold ag.

Hart, ch.7. diu.8.

& ch.8. diu.6.

Erasm. schol.

Hieron.ep.57.

Super illam pe-

tram, non super

Romani: nam

fieri potest, ut

Roma quoque

degeneret: sed

super eam fide

quā Petrus pro-

fessus est, & ha-

tenus Romana

seruauit ecclesia.

Hieron. l.1. cont.

Iouinian. Dicis,

super Petrum

fundatur eccle-

sia, licet id ipsum

in alio loco, su-

pra omnes A-

postolos fiat.

Ioh. Arbon. to.7.

Theosoph. l.5.

c.5.

f Centur.5. c.10.

1014.

t Theod.ep.113

ad Leon.

Cent.5. c.10.

Ans. Saint Hierom consulting with Damasus about the doctrine of the Trinity, which was opposed at this present by the Arrians, professeth that he holdeth communion with him, being his Bishop and Ordinarie, and who succeeded Peter in the chaire; that is, in the ministerie and teaching of wholesome doctrine. 2. He saith, that the Church was built vpon the rocke of heavenly doctrine and veritie; first taught by Peter and the other Apostles, and now professed by Damasus. 3. That whosoever varieth from this doctrine, and the communion of Damasus now professing the same, is a prophane person and enemy of Christ. But how do these things proue such a Supremacy as our Aduersaries desire?

T.W. The Centuries acknowledge, that Theodorit a Greek Father, being deposed by the Councell of Ephesus, making his appeale to Pope Leo, was by him restored to his Bishopricke: And Chrysostome appealed to Innocentius, who decreed Theophilus, Chrys. his enemy, to be deposed and excommunicated.

Ans. 1. Theodorit being in miserie, supplicates to Leo Bishop of Rome, being the first of the Patriarches, and in grace with the Emperor, and highly respected, because of the Orthodoxe faith, (which he learnedly propugned against Hereticks) desiring to be releued by his mediation and personall authoritie, which accordingly Leo performed. 2. The Centuries saying, that Leo restored him, affirme nothing of the maner, neither say, y he restored him by Papall authoritie; but signifie rather that he restored him in regard of his owne consent, and approbation of his innocency, and by motion to the Easterne Bishops. And this appeareth to be true, because Theodo-

rit

rit is actually restored in the Council of Chalcedon^u, and not before.

Touching Chrysostomes appeale, the Centuries speake not in the page alledged by you: and the report which is made concerning the excommunication of the Emperour Arcadius, and Eudoxia his wife, and Theophilus, &c. is taken out of Nicephorus, a late Author, and wanteth credite for these reasons: 1. Because it is omitted by Theodorit, Socrates, and Sozomen, Historians of that time, and which purposely wrote the whole Storie of Chrysostome^x. 2. Because other graue Historians^y affirme, that the first Emperor excommunicated by any Pope, was Henry the fourth.

T. W. Thus we finde how dissonant our Ministers assertion, touching the primacie, is to the practise of the primitive Church, &c. And that Saint Peter and his successors were euer to be accounted, the visible bases or foundations of Gods Church, and all other Bishops but Columnes. And as this foundation immediatly supports these pillars, so these pillars, the rest of this spirituall edifice and structure.

Ans^w. 1. You make a distinction betweene bases or foundations, and Columnes: against which I object two things. 1. How will you reconcile your selfe with Doctor Stapleton^z, who saith; All the Apostles were foundations, but all were not rockes? 2. If your distinction be solid, then Peter was no Columne, but onely a basis or foundation; and the other Apostles were onely Columnes, but no foundations. But the Scripture confuteth this, calling Peter a Columne, Gal. 2. 9. and all the Prophets and Apostles foundations^a, Ephe. 2. 20. Reuel. 21. 14.

2. From a basis and foundation of the Church, by way

^u Chalced. Concil. act. 8. Gloriosissimi iudices dixerunt, omnis iam dubitatio de Theoderito soluta est, quippe Nestorium coram nobis anathematizauit, & à sanctissimo archiepiscopo senioris Romæ, Leone susceptus est.

^x Socrat. hist. l. 6. Theod. hist. l. 5. Sozom. hist. l. 8. Trip. hist. l. 10. ^y Otho Frising. l. 6. c. 35. Lego & relego Rom. imperatorum gesta, & nusquam inuenio quenquam eorum, ante hunc Henricum à Pontific. Rom. execratum. Espenc. com. 1. Tim. l. 2. digr. 8. pag. 275. Primus Hildebrandus, nouo, &c. ^z Stapl. Rel. c. 3. q. 1. ar. 1. ad. 4.

^a οἱ ὀδοὶ ὁδοὶ ἀνθρώπων
columnæ,
ὅτι τὰ θεμελίαι.

b Dom. Bannes

2.2.q.1.ar.10.

Sot.4.d.24.

q.2.ar.5.

Aug. Triumph.

& Th. Waldens.

cited by Cor-

dubensis l.4.q.1.

de potest. Pap.

prop.8.d.1.

Zibarel. de schif

pag.551. Hunc

esse Papam, vel illum, non est de iure diuino. c Hieron. epist.3. dist.4. Non sanctorum sunt filij,

qui tenent loca sanctorum, sed qui exercent opera eorum.

way of ministry and doctrine, you cannot proue a visible Monarch in your transcendent acceptation, because all the Prophets and Apostles were foundations; Eph. 2. 20. and yet no Monarchs. 2. From a bare and naked succession of place, founded only vpon report of men^b, you cannot conclude a reall succession of your Pope to Saint Peter, in the perfection and latitude of his spirituall power, more then Caiphaz could proue, that he was the legitimate successor of Aaron in maintaining truth, when he condemned Christ and his Apostles, because he locally succeeded him in outward priesthood^c.

Vntruth 10. Whether Gregorie the Great impugned the present Supremacy.

T. W. *Maister White for the impugning of the Popes Soueraignetie, among other things, saith; Gregorie had no such iurisdiction as now the Pope vsurpeth, but detested it in Iohn of Constantinople, and in himselfe, &c. where the Reader may be instructed, that the reason why this Gregory is by some supposed to disauow the doctrine of the primacy, is, in that he reiecteth in Iohn of Constantinople, the title of vniuersall Bishop as sacrilegious, which his saying was grounded onely in taking the name of vniuersall Bishop, to exclude the true being of all other Bishops, as is confessed by Andreas Brixius^d.*

d De Eccles.

l.2.c.10.

Ans. Here is a beggerly and desperate shift: for Gregorie the Great, chokingly and irreplably confounds the present Papacie, and that by two assertions.

1. He affirmes, that no Bishop ought to be vniuersall, either

either in title or iurisdiction. 2. He confesseth himsele to be the seruant and subiect of the Emperor.

Touching the former, *He calleth the title of vniuersall, prophane^e, proud^f, foolish^g, Antichristian^h, blasphemousⁱ, scelerious, &c.* Touching iurisdiction ouer the other Patriarches, *He acknowledgeth that he hath no power to command them, but onely as a Brother to aduise them^k.* Concerning the latter, no Minister in the Church of England can carrie himsele more submissly to the Kings Maiestie, then Gregorie the Great did to the Emperor and his wife, acknowledging, that *the imperiall power was higher then any other, and that himsele and all men were subiect to the same by the ordinance of God, and that he was the seruant and subiect of the Emperor^{*}.*

But the Popish priest saith, as Bellarmine^l and others haue done before him, that Iohn the Bishop of Constantinople meant to ingrosse all Episcopall authority to himsele, and to exclude the true being of all other Bishops, making them his Vicars, and no Bishops.

Ans^w. 1. Iohn of Constantinople challenged no more then (as Gregorie saith^m) the Fathers of the Councell of Chalcedon, would haue yeelded his predecessors: but they neuer intended in that offer, to exclude themselues from being Bishops, and to become Vicars, but onely to yeeld him superioritie ouer them. 2. What Iohn challenged at this time, Boniface the third obtained afterward vnder Phocasⁿ; which was no more but to haue other

^e Greg. l. 4. ep. 36. Nullus decessorum meorum hoc prophano vocabulo vti voluit, &c.

^f Ib. epist. 36.

^g Ep. 38.

^h Lib. 6. ep. 30.

ⁱ Lib. 4. ep. 32.

^k Lib. 7. ep. 30.

sicut iussistis:

quod verbum

iussionis, peto

à meo auditu

remouere, quia

scio quis sum,

qui estis. Loco

enim fratris es-

tis, moribus

patres. Non er-

go iussi, sed quæ

utilia visa sunt

indicare volui,

&c.

^{*} Lib. 2. ep. 61.

Ego indignus

pietatis vestræ

famulus, &c.

Dominorum le-

gem suscepì &c.

potestas super

omnes homines

dominorū meo-

rum pietati cœ-

litus data est.

Sacerdotes meos tuæ manui commisi. Ego iussioni subiectus. Imperatori obedientiam præstiti. vide l. 4. ep. 31. 32. l. Bellar. de Pontif. l. 2. c. 21. m Greg. l. 4. ep. 36. Mihi per sanctam Chalcedonensem synodum Pontifici Apollinice sedis: hoc vniuersalitatatis nomen oblatum est. n Plat. in Bonif. 3. Bonifacius à Phoca Imperatore obtinuit, &c. Vt sedes B. Petri, quæ est caput omnium ecclesiarum, ita & diceretur & haberetur ab omnibus, quem quidem locum ecclesia Constantinopolitana vindicare conabatur.

o Card. Cusan.
concord. Cath.
l. 2. c. 32.

p Greg. l. 4. ep.
38.

Cuncta eius
membra cona-
ris tibi suppo-
nere, &c.

Cupis te ipsum
præponere, &c.

Patriarches subiect to him. 3. It is confessed by Cardinall Cusanus °, that Gregorie condemned Iohn of Constantinople, because he desired to haue all other subiect to him. 4. It is plaine by Gregories words, that the Patriarch of Constantinople did only challenge primacy ouer other Bishops, & not y subuersiõ of the Episcopal order: for thus he speaketh; *S. Paul reprobues the Corinthiãs, because they would subiect themselves to other heads then Christ; what will you therefore answer Christ the vniuersall head of the Church at the day of iudgement, which endeavour by the name of vniuersall, to subiect or place vnder you all his members?* And then presently produceth the example of Lucifer; *who, saith he, Nulli subesse, & solus omnibus præesse, &c. would be ruler ouer all, and subiect to none.*

T. W. *That Gregorie did both claime and practise the primacie, is acknowledged by the Centurists, &c.*

q Centur. 6. c. 7.
de primatu, pag.
440.

Ans. 1. The Centurists confirme by diuers examples, that the Roman Bishop attained not the supremacy in this age.

2. They censure Gregorie and other Popes for boasting too much of the excellency & preheminance of the Roman See, and for vsurping ouer other Churches more thẽ was meet: But none of the particulars wherwith they taxe Gregorie, doe proue, that he challenged the supremacy which our Aduersaries at this present maintaine.

1. Appointing watch ouer the whole world by way of counsell, instructiõ, and brotherly admonition, as the first of the Patriarchs, or as the first member of the vniuersall Church, or ouer the whole world by a Synecdoche, Luke 2. 1. will not proue Supremacy more then S. Pauls taking care for all churches, sheweth him to haue beene a visible Monarch. 2. Cor. 11. 28.

2. To

2. To be called head of all Churches^r, importeth not papall domination: for it may be giuen to men in regard of præminence in place and order, or in respect of gifts and graces; and it may also imply such authoritie ouer others, as is common to more then one, &c.

^r Gregor. Registr. l. 4. c. 4. Paulus caput nationum. Prud. Bethelam caput orbis. Cyril. tom. 4. ep. 5. Episcoporum caput.

3. The Centurists were mistaken about the Constantinopolitan Church, for *Bizansenus primas* in Gregorie^f is not the Patriarch of Constantinople, but the Primate of Africke, as the Glosse of the Canon law^t, lately set forth by Gregory the thirteenth, and Baronius^u, Binius^x, &c. affirme.

^f Lib. 7. ep. 64. ^t Gratian. d. 22. de Constantino. pol. ^u Baron. an. 599. n. 4.

4. To command Archbishops, to place Legats, to appoint Synods, &c. was done by the Romane Bishop as a Patriarch, and the other Patriarchs within their circuite might doe the like. And thus none of the things here objected proue Supremacie, as the same is now challenged by the Pope.

^x Binius tom. 2. concil. pag. 508.

Vntruth II. *Doctor white challenged, for saying Papiſts are more vicious then Protestants.*

T. W. *For the extenuating and lessening of the sinfulness of the Protestants, the Doctor much extolleth their imputative and supposed vertues, and as much depresseth the lines of Catholikes in generall, and thus he intituleth that leafe, The Protestants people as holy as the Papiſts.*

Answ. You begin this Section with vntruth, and prosecute the same with falsification throughout.

I. Doctor White neither extenuates the sinfull lines of Protestants, nor mentions imputative vertues: and whereas

whereas you couertly reproach the Protestants, teaching the imputation of Christs obedience in the matter of our redemption and iustification, Esa. 53. 5. Rom. 5. 19, it had beene more reasonable for you, 1. to haue consulted Augustine^a and Bernard^b, yea sundry of your owne Doctors^c, before you had quarrelled vs. 2. To haue considered whether it be not more credible, that Christs merits are imputed to the pænitent and belecuers, then that the vertues of Dominicke, Francis, Katherine, and other Saints are imputed^d.

2. You affirme, that most of the testimonies produced by the Doctor from Popish Authors against your wicked liues, are found in Sermons or exhortations, vttered in the heate of amplification, and deliuered generally, and without any reference or comparison to the liues of Protestants.

Ans. Two of those testimonies onely are alledged out of Sermons; the rest are positieue and Historicall speeches, seriously vttered by famous Papists, who testified that, whereof themselves were eye and eare witnesses.

T. W. *I will proue from the Protestants owne confessions, that the liues of Catholikes are generally more vertuous then the Protestants: for Luther^e saith; The world is growne worse and worse, &c. and whereas in Popery people did willingly follow good workes, now they doe contrarie, &c. And Iacobus Andrea^f complaineth; That they do not exercise any good workes, but in stead of fasting spend their time in drinking, and turne praying into swearing, &c.*

a Aug. in Psal.
118. conc. 3.
& enchirid.
c. 41.

b Bern. in Cant.
c. 23. & epist. 190
Omnes mortui
sunt, vt vnus sa-
tisfactio omni-
bus impute-
tur.

c Vega de iustif.
l. 15. ca. 2.

Stapl. de iustif.

l. 7. c. 9. Aliquid
singulare est in
illa iustitia, & o-

bedientiâ Christi,
qua pro nobis
satisfecit, & c.

illa enim per
communicatio-

nem sic nostra

est, vt perinde

nobis impute-

tur, ac si nos

ipsi satisfecisse-

mus, & c.

Less. de iust. iur.

l. 1. c. 1. d. 2. Vo-

luntas Christi,

qui est caput,

ipsis (infantibus)

veluti membris

tribuitur, cū aliā

habere nequeunt.

Greg. Val. to. 2. d. 8. q. 5. p. 4.

Infantes, & ij qui perpetuo caruerunt vsu rationis,

& c. Vt per alienam Christi voluntatem & obedientiam iusti constituentur, & c. pag. 1304.

d Azor. instit. mor. l. 4. c. 11. Anton. hist. p. 3. tit. 23. c. 2. §. 1. Vide Conrad. Cling. loc. com. l. 3. c. 52.

e Dom. 26. post Trin. Dom. 1. Aduent. Serm. coniuual. pag. 55.

f Conc. 4. in c. Luc. 21.

Ans.

Ans^r. You haue filched & these stale and ouerworne allegations from Brierly, and both he and you peruert the same against the Authors meaning, who intend not thereby to censure all Protestants, as delinquent in this maner, but they accuse onely the hypocriticall and imperfect members of the Church, which appertaine to the same, as the chaffe and tares to the Wheat. And such reproofes as these, are vsuall in the primitiue Fathers, who notwithstanding intend not thereby to disgrace the godly members of the Church, but onely to rebuke the wicked. Cyprian saith^h; All sorts of people gaue themselves to worldlinesse, and forgetting what the faithfull did in the Apostles daies, and what they ought at all times to do, they gaue themselves to increasing their patrimony with insatiable couetousnesse, and there was not any sincere faith to be found in Priests, nor any mercy in mens deeds. And Chrysostome i; The Church in former daies was a very heauen, the diuine spirit guiding all things in it, &c. but we haue onely some smal remnants hereof. And the Church seemeth to be like a woman, which is decayed and false from her ancient happinesse, and retaineth onely chests and old caskets, as tokens or badges of the treasures and happinesse, which are wasted and lost.

2. The said Authors words being vttered by Rhetoricall amplification, in sermon fashion, must not be set vpon y tenters, but confined to their true meaning, which was rather by such inuectiues, to deterre people from sin, and to set before them the vglinesse of sinne, in those who were lately come from Popish superstition, and pro-

Pagani, Iudæi. Omnibus peius viuunt mali Christiani, &c. Chryl. 2. Cor. hom. 27. Sicut corpus mortuum Ecclesiæ video multitudinem abiectam, & quemadmodum in corpore recens mortuo, est videre oculos manus, pedes, ceruicem & caput, sed nullum membrum facit quod debet: ita & hic omnes fideles præsentem, sed non est efficax fides. Feruorem enim extinximus, & corpus Christi mortuum fecimus.

g Cocc. thesaur. Cath. l. 8. ar. 12. Canus loc lib. 6 c. 8. Quasi non à Prophetis sæpe populus arguatur, in quo multi essent, ad quos reprehensio, nullo modo attineret.

h Cyp. de lapsis. n. 4 & ep. 8. Fecit Dominus noster voluntatem Patris, & nos non facimus Domini voluntatem. patrimonio & lucro studentes, superbiam sectantes, emulationi & dissensionibus vacantes, simplicitatis & fidei negligentes, sæculo verbis solum, & non factis renunciantes, vni quisque sibi placentes, & omnibus displicentes.

i Chryl. hom. 36 1. Cor.

Aug. Psal. 30.

Qui sunt inimici Ecclesiæ

fessed

fessed reformation : In whom euen ordinarie offences were hainous, by reason of this circumstance.

But we are able to produce literall assertions, both out of your Doctors and Stories, which directly and historically charge the main body of your Popish Church, with generall and monstrous wickednesse.

k Apolog. ad
Gulielm. Abbat.
l Gers. p. 1. ferm.
de Circumcis.
confid. 1.
Et de potest. ec-
cles. lect. 10.
Et part. 2. ferm.
de vita Cleric.
Et tom. 4. epist.
Brugis scripta.
m Hist. Ang in
Henric. 3. pag.
353. & 441.

Bernard saith^k; *We haue not onely lost the vertue of ancient religion, but we retaine not so much as the apparence thereof.* And Gerson^l; *The state of the Church in our daies, is wholly become brutish, and all the vigor of Ecclesiastical discipline is languished, withered, and faded away; and the Churchmen which should reforme the world, are become more vile then any other : and from the crowne of the head to the sole of the foote, the ouzing matter of filthinesse hath ouerspread the whole body.* Mathew Paris^m : *The Church of Rome is become like a shamelesse and common strumpet, confounding right and wrong, setting all things to sale, regarding neither iustice nor honestie, accounting vsurie for small, and symony for none offence.*

n Hodoepor.
Hierusal. pro-
log. ad lector.
o De mortif.
c. 4. pag. 35.
Vide Stell. in
Luc. 17. pag. 182
& 205.

And many moderne Papists testifie the like. Dubliuiusⁿ saith; *Euen among our selues the ancient flame of charity is not only cooled but extinct, and there seemeth to be left no small tracke or footstep of former pietie and faith.* And Fati-
us the Iesuite^o; *There is such penury of men, liuing after the rule of reason, that one had need haue a candle to finde them out.*

Elpenc. com.

Tit. 1. digress. 2. pag. 71. Adam Sasboth. hom. 3. super Scriptur. Eritis mihi sancti. Innocent. 3. ferm. 1. fest. Pentecost. Ecce mundus fere totus liquefactus est vitij, fere liquefactus totus in peccatis. Nam superabundauit iniquitas, & refriguit charitas multorum, &c. Bergom. supplem. chron. lib. 13. ann. 1218. Tanta clericorum & improborum hominum licentia, vt nulla religionis facies, in ecclesia Dei dignosceretur, &c. Ruard. Tapper. orat. 10. pag. 373. Agnoscimus, & ingenuè confitemur, &c. in corpore ecclesie, a planta pedis vsque ad verticem capitis, non esse sanitatem, & corrupta esse omnia, &c.

T.W.

T.W. Let vs a little enter more particularly into the courses of such our Ministers, as from whom we are to expect the greatest satisfaction in this point: that so in an even libration of the matter, the Reader may rest fully satisfied, and Maister White more clearely and irreplably conuincd of his former vntruth, &c. I wil content my selfe onely with the example of Zuinglius and other Ministers of Heluetia P, who preaching our new Euangelicall doctrine to that Common-wealth, petitioned to the State in this manner: We earnestly request, that the vse of marriage be not denyed vnto vs, who feeling the infirmitie of the flesh, perceiue that the loue of chastitie is not giuen to vs of God: for if we consider the words of the Apostle, we shall finde with him no other cause of marriage, then to fulfill the lustfull desires of the flesh, which to burne in vs we may not deny, seeing that by meanes thereof we are made infamous before the congregation; for the loue not of lust, but of chastitie, lest that the soules committed to our charge, by example of our sensualitie, should be any longer offended. Wherefore seeing we haue made tryall, that the weaknesse and infirmitie of our flesh hath bin (O the grieve) the cause of our falling, &c. hitherto we haue tried, that the gift of chastitie hath beene denied vs. We are not otherwise of such vnciuill conuersation, that we should be euill spoken of among the people committed to our charge, this one point excepted. We haue burned so greatly, that many things we haue committed vnseemly: we cannot be charged for any wickednesse, this point onely excepted.

They insisted further with the Heluetians in the like Dialect, &c. Since according to the doctrine of our reuerend Father Luther, (which we are bound to teach and practise) nothing is more sweete and louing vpon earth then

p Zuingl. tom. I.
supplic. euangel.
ad ep. Constant.
Et par. enes. ad
com. Heluet. ci-
uitat.

A slander. These
words are none
of theirs.

then a woman: Alas, why should we, who haue of late re-
uealed & Gospel of Christ, heretofore so long eclipsed, be
recôpened therefore with the want of that most delight-
full and naturall comfort of a woman, being forced to
imitate the superstitious Papist, in imbracing a votarie &
barren life? Or why should the Heluetian state so seuerely
exact at our hands, that we who only vncorruptly preach
the Christian faith, should onely herein be depriued of
our Christian libertie? *Heu quanta patimur!*

Answ. Here this Painter hath vsed his blacke art, in
pourtraying a Chimæra or Idoll for his friends to stare
vpon. For the discoverie of whose falshood, the Reader
is to be aduertised of these particulars.

q Studium ca-
stitatis, &c.
Socrat. hist. l. i.
c. 8.

1. That he hath plaid the falsarie in translating and al-
ledging the words of Zuinglius, & y rest. They say the de-
sire of chastitie, meaning by chastitie single life^q, (that is,
a mind and purpose to leade a single life) is not giuen vs
by God. The Popish Priest racketh their words, as
though they affirmed, they had no loue of honestie or
chastitie in generall.

*Altifiod. sum.
l. 3. tract. 7. c. 6.
q. 6. Tempore
Apostoli erat
matrimonium
ad remedium
tantum.

2. He produceth them, as saying; There is no other
cause of marriage deliuered by Saint Paul, but to satisfie
the lustfull desires of the flesh; and then despitely en-
stie them illuminated brethren. But the Ministers say,
If we consider the words of Paul, 1. Cor. 7. we shall in
him find no other cause of matrimony*, then the boiling
heate, or burning of the flesh to lust: that is, Saint Paul
writing to the Corinthians, doth in that seventh Chapter
mention no other cause of vsing matrimony, but to be a
remedie to restraine inordinate lust, in such as haue not
obtained the gift of continency from God: as if he
should say; although single life haue many commodities,
and

and in these times of persecution, especially be very profitable, yet I preferre honestie before any other commodity, and thereupon for the repressing of inordinate lust, I allow matrimony to all such as haue not the gift of continency. And other necessarie cause of marriage (at this present) I make none but this.

See how wretchedly this Impe of Antichrist peruerth their words; for that which they say *of repressing lust*, he detorteth to *the satisfying of the lusts of the flesh*. The Heluetian Ministers reason in this manner: All people ought to haue liberty to embrace that state of life, wherein they may vse the meanes which God hath appointed to preferue them from sinne. But the meanes appointed by God, to preferue such as haue not the gift of continency, from secret burning or open filthinesse, being sin, is matrimony; and Saint Paul nameth no other cause of choosing wedlocke before single life, but onely this. Therefore both Ministers and all other people, according to Saint Pauls doctrine, are to be permitted their Christian libertie in the matter of wedlocke, for the repressing of sinne.

3. The third abuse of this Popish Priest, is yet more impudent; for in the last place he hath himselfe coyned and composed, an abusive speech, which he produceth as vttered by the Heluetians; and then flings dirt and dung about him, crying, libidinous, and goarish Ministers, &c.

But if the Reader please to peruse the writings of Zuinglius^r, from whence this sycophant hath pared his broken sentences; he shall, if he carrie an honest minde, find nothing vttered lewdly or vnseemly; yea, the whole discourse breathing honestie and vertue: The Ministers
esteeme

^r Tom. i. parzenis ad com. Heluet. ciuit. Supplic. ad episc Constant.

f Castitatem
ipsam, præcla-
rum rarumque
donum Dei esse
non negamus,
& illis magno-
pere congratu-
lamur, qui tan-
tam in seipsis
gratiam experi-
untur.

t Vetus Helue-
tiorum institu-
tum, qui nouum
aliquem sacro-
rum antistitem
recepturi, iniun-
gere eidem con-
fueuerunt, ut cō-
cubinam habeat
propriam, ne
aliarum vxores
vaga libidine
comprimat.
Nos non libidi-
nis æstro exci-
tati, sed hone-
statis veræque
pudicitæ amo-
re permoti.
Quod si volup-
tati hac in re
voluissimus in-
dulgere, nun-
quam essemus
passuri, capistro
vxorū impli-
cari, &c.

u Greg. Naz. carm. aduers. carnem. & carm. de rebus suis. Baron. ann. 389. n. 13. x Epist. 22. ad Eustoch. y Ep. 50. Virginitatem in cœlum fero, non quia habeam, &c. Epist. 43. Ego lapsus sum. z Meditation. Tu anima mea perfida Deo, periura Dei, adultera Christi, de virginitatis sublimitate miserabiliter demissa es, in barathrum fornicationis, &c. Delectatus es in volutabro turpitudinis.

esteem and honor single life, in all such as haue the gift of continency^f, and require no more but that, whereas in poperie the Cleargie by sale or permission, generally retained Concubines^t, and liued in brothelsome impuritie with many women, that they might haue the libertie of marriage, and leade a chaste and honest life.

Concerning the speeches in particular, I answer, 1. These men particularly confesse their incontinencie: and did not Dauid and Paul acknowledge, the one his adulterie, the other his blasphemie and persecution of Christs Church: 2. They desire to liue in a married state of life, according to Gods ordinance and commandement. 1. Tim. 3. 2. 1. Cor. 7. 2. That they might neither defile their owne conscience with burning and filthinesse: nor by scandalous and dishonest life, discredit their profession and offend others.

3. They vtter not much more of themselves in this matter, then some ancient Fathers haue done: and popish Votaries and Saints haue said farre more.

Gregory Nazianzene^u, complaineth *that in his old age, he was vexed with vnchast and libidinous motions, and had much adoe to keepe his body in subiection*, S. Hierom saith^x, *that he reckoned it no shame to confesse his frailtie: acknowledging that his mind burned with vncleane desires, and that the flames of lusts boyled within him, and he professeth more then once that he was no virgin* y. Bernard saith, *that he was neuer able to flie the lusts of the flesh, and that they did alwayes pursue him*. Anselme^z confesseth, that

he had lost his virginitie, and defiled his soule with fornication, and wallowed in the dungeon of uncleannesse, and bene perfidious to God, perinred (or a vow-breaker) and an adulterer to Christ, &c. S. Francis ^a the deuout limitor, was so oppressed with lust, that he was faine to lie naked in the snow to quench his flame; and to cast himselfe into a pond in a great frost, that so he might subdue his bosome enemy. The golden Legend reporteth, that Pope ^b Leo the first, by the meanes of a woman kissing his hand, was so vehemently tempted with lust, that he was faine to cut his hand off: but the virgin Marie, hauing compassion of her high Priest, ioyned the hand to his bodie againe.

T.W. Libidinous and goatish Ministers, whose very pens spumant venerem, and with whom, euen to meditate of a woman, is the center of your most serious thoughts, &c. wholly absorpt in lustfull and fleshly cogitations*.

Answ. Ignatius ^c saith, whosoever traduceth lawfull marriage and procreation of children, by the name of uncleannesse or defilement, the same nourisheth in his bosome the apostating Dragon the Diuell. The infamous termes of libidinous and goatish, agree to the brothelsome impuritie of the Popish Synagogue ^d, with whom it is more honest to keepe 600. queanes ^e, then to liue with one wife: of which Bernard ^f speaketh; If you take away out of the Church honorable wedlocke, and the undefiled marriage bed, you fill the same with Concubinarie, ribbalds, incestuous persons, Seminifluans ^g, and Gonorrhœans, yea with male Sodomitry, and all kinde of uncleannesse.

turpitudinem excusat, &c. d Bern. de conuers. cler. c. 29. Ber. in concil. R hem. Quæ in occulto fiunt ab episcopis turpe est dicere, &c. masculi in masculos turpitudinem operantes &c. e Auent. annal. l. 5. Pro vna vxore, sexcentas mulieres inire licbit. Coster. de cœlib. c. 17. prop. 9. Gr. Val. op. de cœlib. in fine. f Bern. in Cant. ser. 66. g Ger. par. 2. de pollutione diurna, & de pollut. nocturna. Nauar. Man. c. 16. n. 6. 7. Siluest. verb. pollutio. Tolet. instruct. sac. l. 5. c. 13.

^a Legend. aur. de S. Francis. Bonau. & Sur. de cod. cap. 5. Antonin. sum. hist. tit. 24. c. 2. §. 1.

^b Legend. aur. c. 83. de sanct. Leone.

* Greg. Naz. orat. 4. in sanct. Baptism. Puritatis tibi ratio, etiã inito matrimonio constabit, &c. nec enim quia honore præstat virginitas, idcirco turpe & ignominiosum est matrimonium, &c.

^c Ignat. ep. ad Philadelph. Aug. con. Iulian. lib. 5. c. 10.

Bern. in Cant. ser. 66. Turpitudinem in solis existimant reputandam vxoribus: cū vel sola sit ea, quæ cum vxore est, quæ

Quæ in occulto fiunt ab episcopis turpe est dicere, &c. e Auent. annal. l. 5. Pro vna vxore, sexcentas mulieres inire licbit. Coster. de cœlib. c. 17. prop. 9. Gr. Val. op. de cœlib. in fine. f Bern. in Cant. ser. 66. g Ger. par. 2. de pollutione diurna, & de pollut. nocturna. Nauar. Man. c. 16. n. 6. 7. Siluest. verb. pollutio. Tolet. instruct. sac. l. 5. c. 13.

Vntruth 12. Concerning auricular confession.

h Digress. 33.
i Centur. 3. c. 6.
col. 127.

k Cont. Camp.
Rat. 5.

T. W. Discoursing of auricular confession, he saith: That the primitive Church knew it not, pag. 227^h. But contrarie to this, the Centuristsⁱ doe confesse, that in the times of Cyprian and Tertullian, priuate confession was used, euen of thoughts and lesser sinnes. And Doctor Whitaker^k writeth, that most of the Fathers were in an error about confession, &c. Thus we see how little blood was in Maister Whites cheekes, &c.

Ans^w. Doctor White in the place alledged, saith not as you charge him, but as followeth. *Auricular confession was not receiued in the Fathers daies, as necessarie to saluation, or as Christs immediate commandement.* 2. In disproofe of his assertion, you bring testimonies concerning priuate confession, and he speaketh of Popish auricular confession.

l Bellar. de poen.
l. 3. c. 1.

m Alex. Hal. 4.
q. 18 m. 3. ar. 1.
Sacerdos iudex
& arbiter inter

Deum & peccatorem. Ar. 1. Omne pec. est confitendum, siue occultum siue manifestum: cordis, oris, operis &c. Gerlopul. Tripartit. de confess. Gabr. 4. d. 17. q. 1. Bonauent. 4. d. 17. & in confessional. de pura conf. Concil. Trid. sess. 14. c. 5. Suar. 3. to. 4. d. 22. n. 1. Wald. sum. q. 18. ar. 3. 4. 8. Tolet. instr. sac l. 3. c. 7. Lochmaier. paroch. pag. 33. *Quedam monialis Abbatissa que valde concinenter vixit, obtinuit vnum pecc. carnis, ideo fuit ateraliter damnata.* Henric. sum. mor. l. 5. & l. 6.

on,

on, was vnknowne to the primitiue Church; neither do the Centurists or Doctor Whitakers affirme the same, to haue beene vsed by the Fathers; but they speake of other confession, and onely censure some inconuenient speechesⁿ of Cyprian and others, about satisfaction, wherein they seeme to attribute too much thereunto concerning expiation of finnes.

ⁿ Whitak. cont. Camp. Rat. 5. de pœnitentia admodum incommode, &c. o Reade D. Morton's Appeale, l. 2. c. 14. §. 2. pag. 254.

And in the Centurists there is an apparent mistaking of Cyprian, about the confession of thoughts and smaller finnes^o.

Vntruth 13. Concerning Fasting.

T. W. *Our delicate Minister as a professed enemy* ^p *to all austeritie of life, writeth thus against fasting: All antiquitie can witnesse, that in the primitiue Church fasting was held an indifferent thing, and euery man was left to his owne mind therein.*

^p Way to the Church, p. 224.

Ans. Doctor White was an enemy to your hypocrisie and superstition, and iustly condemned you in these particulars: 1. That you deliuer a false definition of fasting 9. 2. That glorying as much as the Pharisees, and ascribing such transcendent effects thereunto, yet indeede you retaine the name and shadow thereof onely, without the substance and matter^r.

^q Salmeron. to. 4. p. 1. tr. 11. p. 305. Nihil aliud est ieiunium, nisi à carnibus abstinere. Llamas method p. 3. cap. 5. §. 22. Reade my answer, par. 1. ch. 2. § 1. pag. 8. 69.

^r Cassan. defens. lib. de offic. boni viri, pag. 119. Lindan. Panopl. l. 3 c. 11. Horant. loc. cath. l. 5. c. 11. Me loqui pudet de hac virtute sacrosancta ieiunij, quæ nomine tenus hodie in ecclesia obseruatur, &c. neque apud nos qui merito ea defendimus, in vsu sunt, sancta ieiunia, nisi tantummodo secundum quandam externam caeremoniam. Putamus enim nos ieiunare si semel in die, vique ad ingluuiẽ prandemus, probe poti & melius pasti, non pro naturæ sustentatione, aut vnus duntaxat diei, sed in tanta quantitate, vt vel Miloni olim pro tribus diebus satisfacere potuisset. Taceo qualitatem & quantitatem cibariorum, & condimentorum, quando iam neque mare neque terra, neque aer, neque salamentarij gulæ nostræ sufficiunt &c. Sum. Armilla, v. ieiun. n. 12. Facientes collationem grossam, secundum consuetudinem Romanæ curiæ, non frangunt ieiunium.

But religious fasting, such as is conformable to the precepts and examples of holy Scripture, and to the practise of the primitive Church, and the wholesome lawes of present Churches, we maintaine and vrge as a pious and godly exercise, and ascribe all such effects thereunto, as we finde warranted by sacred Writ, and the vniforme doctrine of the ancient Church.

The Prophet Joel saith; Chap. 2. 12. *Turne vnto the Lord with all your heart, with fasting, &c.* David saith; *I humbled my soule with fasting, &c.* Psal. 35. 13. And Daniel; *I was in heauinesse for three weekes of daies, I ate no pleasant bread, neither tasted flesh nor wine.* Chap. 10. 2. 3. Our Sauour deliuereth a rule for fasting, and promiseth a reward thereunto, Math. 6. 6. 17. 18. And the Disciples of Iohn Baptist. Math. 9. 14. 15. The Apostles of Christ and the primitive Christians, duly exercise the same. Act. 13. 2. 2. Cor. 6. 5. 1. Cor. 7. 5. Saint Luke saith of Anna: *She serued God (λατρεῖν) with fastings and prayers.* Luke 2. 37. And of Cornelius, that he fasted and prayed, &c. Act. 10. 30. And the primitive Fathers^f with an vnanimous consent, maintaine the necessitie and benefit of fasting, composing whole tracts in commendation hereof: and God hath by sundry examples testified his respect, and approbation of this holy dutie^t.

In regard of all which, I assent to those which make religious fasting an exercise of^u vertue, and which teach that God is mediately serued by the same^x, and that being

^f Tertul. apol. ca. 40.
Cypr. serm. de ieiun. & tentat.
Iustin. orat. ad Antonin. Pium.
Orare ieiunantes, & petere a Deo priorum pecc. remiss. docentur.
Orig. hom. 4. in diuers.
Basil. hom. de laude ieiunij.
^t Chryl. ser. 1. de ieiunio. & ser. 2. Ambros. lib. de Elia & ieiunio.
Aug. de temp. ser. 65. ^u Hooker eccl. pol. l. 5. §. 72. pag. 387. The world being bold to surfeit doth now blush to fast: supposing that men when they fast, do rather bewray a disease, then exercise a vertue. ^x Chemnit. harmon. euang. Luc. 2. v. 37. Anna cultum Deo præstitit, non legalibus victimis, sed Euangelicis, seu spiritualibus: dum offerret Deo animam per orationes, & corpus per ieiunium. Hooker pol. eccl. l. 5. n. 72. Vide A. dam Sasboth. com. Esa. 29. pag. 127.

ioyned

ioyned with prayer and inward humiliation, it is an adiuuant meanes to appeale and deprecate Gods anger, 1.Sam.7.5. 2 Chron.20.3. Iudg.20.26. Dan.9.3. and to impetrate fundrie benefits. Nehe.1.4. Ierem.36.9. Eisd.8. 23. Hest.4.16.17. Ion.3.7.8.9. Math.17.21. Act.13.2. &c.

And whereas some Protestants seeme to deny that fasting is a good worke, they speake of the externall act of abstinence considered materially, & as it is diuided from a religious end and manner ^z. Esa.58.5.

T.W. *Doct̃or white affirmeth, that in the primitive Church fasting was held an indifferent thing, and euery man was left to his owne mind thereof, no law binding to this or that manner.*

Ans̃w. Doct̃or White speaketh of the circumstances, to wit, the time and externall manner of fasting, not of the substance or exercise of fasting in it selfe; & touching this he affirmeth no more then the Fathers * and sundry learned Pontificians haue said ^a.

T.W. *Aerius was condemned by Epiphanius and Augustine, for taking away all set daies of fasting; which is acknowledged by Doct̃or Fulke, Doct̃or Whitaker, Pantaleon, &c. And the Lent fast was holden in the primitive Church more then arbitrarie. Whereupon Maister Cartwright reprobeth Saint Ambrose, for saying it is sinne not to fast in Lent. Thus you see how familiarly this Ministers pen drops lye after lie, &c.*

take downe the franknesse of nature, &c. ^z Hieron.ep.8.ad Demetriad c.6. ieiunium non perfecta virtus, sed ceterarum virtutum fundamentum est, &c. Chryl.hom.78 in Math. Aug. ser.62. & quæst. mixt. ex viroque Testam. q.20. * Aug.epist.86. Sozom.lib.1.cap.11. historia Spiritu. & Niceph.18.c.42. Socrat.hist.eccles.lib.5.cap.22. ἀλλοιὲς καὶ πρὸς τὰς τῆς ἐκείνου γράμης καὶ παλαιῶς ἐπὶ τῆς ἐκείνου διὰ τὸν σὺντολὸν pag.249. ^a Caietan.com. Act.13. Clingius loc.com.lib.3. c.41. Quemadmodum in primitiua Ecclesia absque præcepto factum fuit. Arbor.theosoph.lib.9. cap.19.

y Tertul.ad Scapul cap.4 Quando non geniculationibus & ieiunationibus nostris etiam siccitates sunt depulsa?

Ambros. de Elia & ieiunio, cap.2 & cap.10.

Hieron.ad cap.6 Daniel.

Aug.serm.60. de Temp.

Epiphan. in compend.doct.

Basil.hom.1.de laud.ieiunij.

Caluin.instit.

l.4. c.12. §.19.

Hooker eccles.

pol.1.5. §.72.

Much hurt hath growne to the Church of God, through a false imagination, that fasting standeth men in no stead, for any spiritual respect, but onely to

b Hooker eccl.
pol. l. 5. §. 72.
Acrius worthily
condemned for
opposition a-
gainst fasting.
Epipha. hær. 75.

c Caietan.
Clingius, &c.
See Arboreus
before.

Ans^w. Acrius was culpable in that he condemned, such fasts as were lawfully established by publike authoritie of the Church^b. But this maketh nothing against my brothers assertion, who speaking of precedent times, before such lawes were enacted, to wit, the Apostles owne daies, and the time next ensuing the same, saith, euery man was left to his owne mind, no law compelling him, &c. And in this assertion, he agreeth with Saint Augustine, and with Socrates, and also with many of your owne Doctors^c. And therefore your rude and moody conclusion, wherein you giue D. White the lie, proceedeth of rankor, and from no other iust cause.

Vntruth 14. *Whether Montanus were the first that brought in the lawes of fasting.*

d Eccles. pol. l. 5.
§. 72.

e Pag. 110.

T. W. Our Doctor in further disgrace of Fasting, thus writeth; Montanus a condemned Hereticke, was the first that euer brought in the lawes of fasting, from whom the Papists haue borrowed them. But Maister Hooker^d acknowledgeth, that Montanus was condemned for bringing in vnaccustomed fasting daies, and new kinds of fasting, diuers from the Catholike Church, and the Protestant writer of *Querimonia Ecclesie*, professeth the like^e.

f Euseb. hist.
eccl. l. 5. c. 16.

Ans^w. 1. Doctor Whites assertion is taken out of Eusebius, who among the hereticall obseruances of Montanus, reckoneth vp this as one, *ὁ νόμος ἐκείνος τοιοῦτος*, he inacted lawes concerning fasting^f. 2. Although there were difference betweene his lawes of fasting & the Popish, (which Doctor White denieth not) yet the Popish superstition might

might take it beginning from this Hereticke; euen as the Saracens in their Alchoran, hauing borrowed fundrie things from the Iewes, differ in the kind and manner of superstition.

Vntruth 15. Whether Protestants make God the Author of sinne.

T.W. Maister white being desirous, that his Religion should decline all contumelious reproch and staine, touching the author of sinne, thus writeth: The doctrine of the Protestants doth not make God the Author of sin, nor inferreth any absolute necessity constraining vs, that we cannot do otherwise then we doe. But contrary to this ^g, Zuinglius saith ^h; that God moueth the theefe to kill. And that the theefe killeth, God procuring him: and the theefe is inforced to sinne. And Beza ⁱ: God exciteth the wicked will of one theefe to kill another, guideth his hand, &c. And Calvin ^k; In sinning the Diuell is not author, but rather an instrument, &c. This doctrine is condemned by Castalio, Hooker, Couel: and Iacobus Andrea ^l, chargeth Beza with making God the author of sin. Thus we see how antipodes like, and oppositly our Doctor treadeth to the feete of his owne brethren.

g Briarly apol. tr.2.c.3.pag.577
hath the same.
h Zuingl. de prouid. Dei.
i Beza, display of popish abuses
k Calvin, instit. l.2.c.4. §.4.
l Colloq. Montisbelg. pag 47.

Ans^r. Protestants affirme, that it is blasphemy and damnable heresie, to teach that God is the author of sinne ^m. And some learned Papists acquite the Protestants of this imputation commonly obiected. Suarez saith ⁿ; The Hereticke (Protestants) know well, that God intendeth not that which is formall in sinne, nor inclineth the will of man to intend it. And Vasques ^o: Calvin, Zuingli-

m Reade before part 1. ch.8. paragraph 1. obseruat. n Suar. opusc. l.2 c.2. pag.111.
o Valq. 1.d.99. c.4.n.22. Plane dicunt, &c.

us, and Beza, do plainly affirme, that sinne as it is sinne, is not to be referred to God as the cause thereof.

T.W. *The former sayings of Protestants, although they do not actually imply so much, yet they doe it potentially, and by necessarie inference.*

Ans. 1. The like formes of speech are vsed by Papists themselues: Canus P saith; *God useth his minister Sathan as an instrument, and thus is said, to effect that which his minister being strengthened by his authoritie, doth.* And Valsques 9: *Diuers moderne Schoolemen affirme, that God ha-ving no respect of mans owne determination of himselfe to sin, doth apply, excite, and impell to the deed of sinne.*

2. Zuinglius, Beza, Caluin, &c. speake of the substance and matter of the act of sinne, not of the wickednesse or qualitie. Zuinglius^r hath these words; *Ad opus non ad crimen, To the worke, and not to the fault: Neither simply to the deed, but as it serues to the end prefixed by him. To the worke, Ratione passionis & euentus, In respect of the pas-sive euent.*

3. This Popish Priest notoriously abuseth Caluin^s: for whereas he saith, that Sathan is Gods instrument, *in agendo*, in doing; the Popish Priest produceth him, say-ing; that he is Gods instrument *in peccando*, in sinning: And that which this learned author speaketh of the posi-tiue act of sinne, this Romist applyes to the qualitie: as if one saying, the motiue facultie in the naturall body, effe-cteth motion, therefore it effecteth halting.

4. Maister Hooker^r in the place obiected by this Priest,

p Can loc 1.2.
c.4. & 7.

Valq. 1. d. 96.

c 10 n. 64. Quia

Deus utitur mi-

nistro suo satha-

na tanquam in-

strumento, & ita

dicitur efficere

quod suus mini-

ster, autoritate

sua roboratus

facit.

g Valq. ib 99.

c.4. n. 22. Nulla

habita ratione

determinationis

nostræ, ad opus

pecc. nos applica-

re, excitare,

regere, impel-

lere, &c.

ib. c. 3. n. 9. Re-

centiores theo-

logi doctrinam,

S. Thom & an-

tiquorum theo-

logorum, sic

patant intelli-

gendam: ut

Deus ab æterno præ-

finierit singulas nostras operationes,

cuiusque præ-

finio fuerit prior ordine

causæ nostræ determinatione & cooperatione:

quia nulla habita ratione illius, ex se Deus, singula

opera nostra decreuerit: id quod non solum in operibus gratiæ censet esse verum, sed in alijs o-

peribus etiam peccati, si sermo sit, non de malitia, sed de substantia actus.

r De prouid. Dei.

f Instit. lib. 2. c. 4. n. 4.

t Eccles. pol. 1. 5. pag. 104.

treating

treating of the twofold will of God, affirmeth, that Gods secret will is not the rule of morall actions, but speaketh nothing concerning this present question.

5. Castalio, and Iacobus Andrea, being Aduersaries to Caluin and Beza, and the one of them a phantastike, and the other a turbulent vbiquitarie, are not indifferent censors to passe vpon the credit of these worthy men.

Vntruth 16. *whether Saint Bernard were a Papist.*

T.W. He is not afraid to publish, that Bernard was a Papist, in none of the principall points of their religion: and then he addeth, He stood against the pride of the Pope. But whosoever will obserue what is confessed by the Protestants, must acknowledge, that impudency it selfe would be ashamed to haue mentioned such a groundlesse vntruth. For it is granted by Simon de Voyan^u a Protestant, that he was Abbot of Clareiuax: and by Osiander^x, that he was thought to be the author of 140. Monasteries: and the Centuries^y say, he worshipped the God Maōzim, and Doctor Fulke^z, and Doctor Whitaker^a charge him, for defending the Popes Ecclesiastical authoritie; and yet if we beleue M. White, he stood against the pride of the Pope, &c.

Ans^w. Doctor Whites words are; Bernard knew not the present Romane faith; he was indeed a Monke, and in many things superstitious, but he was a Papist in none of the principall points of religion: For he held the sufficiency of the Scriptures without Traditions^b, Iustification by faith alone^c, that our works do not merit (condignely^d;) that

u Vpon the catalogue taken out of Briarly.
x Epitom.

cent 12.
y Centur. 12.
c. 10.

z Ag. Rhem.
Luc 22.

a Cont. Durāū,
pag 154.

b Serm. de vtil. verbi Dei, & sup. Cant. ser. 86. & ep. 91. & l. de præcept. & disp.
c Sup. Cant. ser.

22. & ep. 77. & ep. 190. d Ser. 1. Annunciat. Mar, in Cant. ser. 61. & de grat. & lib. arb. in fine.

e Serm. 1. fest.
omn. Sanct.
De verb. Esa.
ser. 5. & de de
dic. eccles. ser. 5.
Et in Plal. Qui
hab ser. 7. Et in
Cant. ser. 37. &
ser. 50. & in vigil
natal. Dom.
ser. 2.

f Ser. 1. de An-
nunciat. de de-
dic. eccles. ser. 5.
in Plal. Qui hab.
serm. 7. In Cant.
serm. 37.

g In Cant. ser. 81
h De confid. ad
Eugen 1. 2. & 4.
i Epist. 174 in
fine.

k Vide Bernard
serm. 1. in fest.
Martin. & Plal.
Qui habitat. ser.
3. & Cantic. ser.
71. & tract. de
dilig. Deo.

l Ser. in Coena Dom.

m Sermon. de sacr. Altar. & ablut. pedum. & ser. alio de Coena Dom.

no man is able to keepe the law (in perfection according to the commandments^c.) That a iust man, by the testimony of the spirit within him, may be assured of grace^t; and there is no such free will as many Popish Schoolemen teach^g, he stood against the pride of the Pope^h, and the opinion of the immaculate conception of the virgin Marieⁱ. And then Doctor White explaining his meaning more fully, saith; Bernard professed not the Romane faith as the Councell of Trent, and the Iesuites haue set it downe, at the least, in the fundamentall points thereof.

Against this our Popish Priest produceth certain Protestants, saying; That Bernard was an Abbot, and builded Monasteries, and honored the Masse, and eagerly defended the Pope, &c. And from hence inferreth; that Doctor White hath dealt vntruly, affirming that he was no Papist, and in saying he stood against the Popes pride. But this illation is not coherent: Bernard was a Papist in some things, (as an Æthiopian is white in some things, namely, his teeth) *ergo* he was a through Papist in the maine articles concluded by the Trident Councell.

D. White proueth he was no through Papist, in certaine articles specified by him, according to the present Tenet of Poperie: and the Popish priest produceth other points, wherein Protestants confesse he was Popish.

And besides the former articles named by my brother, it seemeth vnto me that Bernard was no through Papist,

in sundry other articles; and namely in the doctrine of Transubstantiation, of which he is altogether silent in his workes^k. Also, he taught that the Eucharist was a commemorative sacrifice onely^l, and he held not the precise number of seuen Sacraments^m, nor the physical efficiēcy

of any Sacraments. He neuer taught adoration of Images: he beleued habituall concupiscence to be sinneⁿ, maintained the authoritie & preheminence of the ciuill Magistrate, and the generall subiection of the Apostles, and all the Cleargie vnto him^o. He censured the single life of the Cleargie^p, the hypocrisie of Popish fasting^q, and plainly confesseth in termes, that the Roman church was degenerate from ancient Religion^r.

And lastly, what he thought of the Popes pride, (because the Popish Priest doubteth) let his owne words testifie: who speaking to Pope Eugenius, saith^f; *You come abroad glistening with gold, abounding with all varietie, &c. but what doe your sheepe receiue from hence? If I durst be bold to reueale my thoughts, I would say, these are rather pasture for Diuels, then food for men. Forsooth Peter did thus, and Paul in this manner deluded the world. Surely the zeale of the Church is feruent for nothing, but onely to maintaine dignitie: Everything is referred to honor, but little or nothing to sanctitie. Saint Peter neuer came abroad adorned with gemmes, arrayed with silk, attired with gold, mounted vpon a white Palfrey, guarded with Souldiours, or attended with ruffling seruitors; without all these he fed Christs sheepe, and herein you haue not succeeded Peter, but Constantine.*

n Serm. 6. de Aduent.
o Epist. ad episc. Senon. cited by Espenc. com.
Tit. 3. digress. 10
p In Cant. ser. 66
q Epist. ad Guli. Abbat. & ser. 7.
in Plal. Qui hab.
& epist. 42. ad Henric. Archiep.
r Apol. ad Guli. Abbat. Religio-
nis antiquæ non
solum virtutem
amissimus, sed
nec speciem re-
tinemus.
f Lib. 4. de con-
sid.

Vntruth 17. Touching the miracles of Saint Bernard
and Saint Francis.

T.W. Doctor white saith, what is reported of Bernard & Francis, are lies. This is spoken to the dishonor of the Romane
faith,

faith, diuers of whose professors through Gods omnipotency, and for the manifestation and strengthening of his truth, haue at all times beene able to exhibite great miracles: the which prerogative resting onely in our Church, much displeaseth our Minister, &c. And then he produceth Osiander, granting a certaine miracle of Bernard: and Mathew Paris reporting, that there appeared certain wounds like vnto our Sauiours, in the hands, side, and feete of Francis, a little before his death, &c.

t Osiand. epit.
cent. 12. c. 6.

u Præstigijs Sa-
thanicis effecta
existimo, &c.

Ansiv. Osiander doth not acknowledge any true miracle wrought by Saint Bernard in confirmation of Poperie, but speaking of a certaine maruell reported to haue beene done by him, he admitteth by a concession, that possibly such an outward act might be done; but he supposeth Sathan to haue beene the author thereof^u for the confirmation of error, and hence inferreth, it was no true miracle according to all the causes.

x Can. loc. l. 1. r.
c. 6. Caietan o-
pule. de con-
cept. virg. c. 1.
Elpenc. com. 2.
Tim. 4. digr. 21.
y Gerl. par. 1.
Quæ ver. cre-
dend. Primus
gradus respicit
legendas & mi-
racula sanctorū,
&c. quæ omnia
suscipit ecclesia,
& legenda per-
mittit, &c. magis

2. Admit Osiander were deceiued, and that Saint Bernard wrought true miracles, yet might God concurre with him in this worke, not in maintenance of his superstition, but to confirme other parts of his Christian faith and profession; euen as when Iudas wrought miracles, Christ concurred with him for confirmation of faith, & not for approuing his couetousnesse.

But against Popish miracles, whereupon our Aduersaries much relye, making the same a signe of truth and note of the Church, I obiect: 1. The credit of these miracles dependeth onely vpon the testimony of Legends, which Papists themselues discredite^x. And omitting the authors alledged by my brother: for prooffe hereof, let this testimony of learned Gerson be considered y:

attenditur id, quod pia recogitatione fieri potuit, quam illud quod factum est.

The

The Church permitteth Legends to be read, not determining that they be certainly true, but such as possibly might be true; and howsoever true or false, yet not unprofitable for stirring up deuotion.

2. The matter of these Popish miracles, is in it selfe so absurd and ridiculous, that it will rather prouoke laughter or indignation, then cause beliefe.

Baronius ^a telleth, that Saint Fulbert suckt our Ladies breasts. Antonine ^b reports, that S. Dominicke walkt in the raine and was not wet; and his bookes lying all night in the riuer, were taken out dry, and no more hurt then a fish. The said Fryar espied the Diuell sitting in the Church like a sparrow, and calling him to him, deplumed him, and so put him to a great reproach. Also, he compelled the Diuell to hold him the candle in his bare fingers, vntill they were well burnt. And on a time a certain lecherous Priest kissing this Saints hand, was cured for euer after of incontineney.

a Baron. an.
1028. n. 5.
b Antonin. sum.
hist. p. 3. tit. 23.
cap. 4. §. 6. & c. 7
§. 8. & c. 1. §. 4.
Can. loc. 11. c. 6.

Thomas of Aquine ^c was so rauished in his meditation, that he suffered the candle whereby he read, to burne his fingers, and neuer felt it. And Notaries attended him in his sleepe, and wrote Dictates from his mouth.

c Antonin. ib.
c. 7. n. 8.

The author of Saint Bernards life ^d telleth, that he by saying a peece of the Lords praier, made a horse that had broken his bridle, and was runne farre away into a meddow, of his owne accord to come againe to him ^e. A woman laying his staffe by her in the night, thereby draue away the Diuell, who had carnally vsed her many yeares before ^f; and he excommunicated the Diuell, and thereby disabled him for medling in this sort with any more women ^g. At another time he blessed good ale, and giuing the same to certaine leud persons, caused diuine

d Vita Bern. pre-
fixa operibus
eius.

e Lib. 1. c. 13.

f L. 2. c. 6.

g Ibid.

grace

h Lib. I c. II.

i Lib. 4. c. 4.

Jacob. Reming.

Iesuit. mur. ciuit.

sanct. fundam. 8.

pag. 210. Sancti

Francisci mira-

bilia opera, tan-

to numero, à

sancto Bona-

uentura optima

fide enarrata,

k Surius tom. 5.

de prob. sanct.

hist. vit. Francisc.

ex Bonau. c. 2. &

c. 5. & c. 15.

l Antonin. lum.

hist. tit 24. c. 2.

S. 2.

m Seruauerunt

& lupi pactio-

nem serui Dei.

Sur. c. 8.

n Sur. ibid. c. 12.

Antonin. ib. c. 2.

S. 5.

o Sur. ib. c. 8. Mo-

nebat vir pius

ouiculam, vt &

laudibus diuinis

attenderet, & ab

omni fratru of-

fensa caueret,

&c. Ipsa eccle-

siam ingrediens

sine alicuius infor-

matione flectebat

genua, &c. Duralt.

Iesuit. flor. exempl.

c. 5. tit. 6. n. 2. Ouis Fran-

cisci adoratur eucharistiam.

q O discant hæretici,

vel à pecude venerari

matrem Christi & eu-

charistiam adorare.

Lib. conform. p. 72.

S. Francis saying

Masse, saw a Spider

in the chalice, which

he would not cast forth,

but drunk it vp with the

bloud of Christ: afterwards

feeling his thigh to

itch, he scratched it, and

there the spider came forth,

without hurting the Frier.

grace to enter into them^h. Also by excommunication he destroyed flies. And on a time the mother of an Infant deceassing, he enables the Grandame of the child, being aboute eightie yeares of age, to giue her Grand-childe suckeⁱ.

But the miracles of S. Francis, reported by Vincentius, Antonine, Bonauenture, the golden Legend, Lippoman, and Surius, are more then marueilous.

This Saint and limitor, Francis, vnderstood the secrets of mens hearts^k, which the Apostles seldom did. He changed water into wine by the signe of the Crosse, and a capon into a fish^l: He causeth water to spring out of a hard rocke, equalling Moses: and excelling Elizeus, he maketh ankers to floate aboute the waters; speaking to Wolues^m, and calling them brethren, he mollified their ferity, that they deuoured no cattell.

He preacheth to Birds and Fowlesⁿ, exhorting them to praise God; and they were attentue to his doctrine, and suffered him to touch them, and would not depart vntill he blessed them with the signe of the Crosse, and gaue them leaue. He caused Swallows and Grashoppers, and a wilde Falcon, to ioyne with him in praising God.

He exhorted a Cade-lamb^o to be attentue to the praises of God, and to beware of offending her brethren; and hereupon the Lambe daily frequented the Church, and without any instructer kneeled before the altar of our Ladie at the eleuation of the hoast, in honor of her maker. (*Oh, saith Surius^p, let Heretickes learne to worship the*

fine alicuius informatione flectebat genua, &c. Duralt. Iesuit. flor. exempl. c. 5. tit. 6. n. 2. Ouis Francisci adoratur eucharistiam. q O discant hæretici, vel à pecude venerari matrem Christi & eucharistiam adorare. Lib. conform. p. 72. S. Francis saying Masse, saw a Spider in the chalice, which he would not cast forth, but drunk it vp with the bloud of Christ: afterwards feeling his thigh to itch, he scratched it, and there the spider came forth, without hurting the Frier.

blessed

bleſſed Virgine, and to adore the bleſſed Sacrament, by the example of this ſheepe.)

The ſame Fryar had a ſecond Cade-lambe, which he gaue to one Ladie Iane, and the ſaid Lambe when her Ladie lay long a bed, or was negligent in her deuotion, would come and bleate at her chamber doore, and puſh her with her hornes, and by diuers ſignes and geſtures, admoniſh her dame to goe to Church.

This great Limitor ſaying to the fire, *Frater ignis*, O brother fire paine me not, aſſwaged the violence thereof, ſo that he felt no paine when one burnt him with a hot Iron ^q. The holy Angels came to him and were his Miniſters ^r; and his horſe bridle being put vnder a woman trauailing in child, cauſed her preſent deliuerance ^f. And after his death a peece of his hempen cord wherewith he girded himſelfe, did the like to other women ^t. And the water in which this hempen girdle was ſteeped, being drunk, cured the morrion of beaſts, and the water wherein he bathed himſelfe was a preſent remedie for the peſtilence.

^q Surius ib. c. 5.
^r Bonauent. &
Sur. ib.
^f lb. c. 12.
^t Ibid. c. vltimo.

But nothing is more famous about Saint Francis, then that which D. Whites Aduerſarie vndertakes to iuſtifie, and to confirme his Popiſh faith by, (according to a ſaying, like lips like Lettuce) to wit; the impreſſion of Chriſts wounds in his body ^u. The manner hereof according to Mathew Paris ^x, was this.

^u Surius & Bonauent. ib. c. 15. §. 1. de miraculis. Liber conform. Vincentius. Bencius Ief. & c. Boſius de ſig. l. 15. c. 3. Antonin. ſum. hiſt. p. 3. tit. 24. c. 2. §. 18. Viegas ſup. Apoc. com. 1. §. 18. pag. 553. ^x Hiſtor. Angl. in Henric. 3. pag. 329.

The fifteenth day before the departure of Saint Francis out of this life, there appeared wounds in his hands & feet, continually bleeding, ſuch as were the wounds of Chriſt when he was nayled on the Croſſe. Alſo his right ſide was open and bloody, ſo as one might ſee his verie intrals and heart. And he told the Cardinals and others,

who

who demanded of him what this vision meant, That the same hapned in confirmation of his doctrine, concerning Christ crucified, &c. And further he said, that after his death, the wounds which did now bleed, should be presently dried vp, and become like his other flesh.

y Sur. & Bonau.
ib. c. 13. & c. 15.

The Popish Priest accuseth Doctor White of foule vntruth, because he reiecteth this part of Saint Francis his Alchoran, confirmed by testimonie of many great Doctors, and according to Bonauenture and Surius y, by the Pope himselfe.

But Maister White requesteth this Popish Priest and his fellows, before they inforce him, to fixe his credo vp-on this maruell, that they will remoue some few obstructions, which hinder his beliefe concerning the same.

z Hist. Angl. in
Henr. 3. p. 329.
Quinta decima
die, &c.

1. Mathew Paris z saith, that Saint Francis was branded with these markes fifteene daies before he died: and that being defunct, they were dried vp, and appeared like the other flesh of his body. But Bonauenture and Surius a report, that they were imprinted in him two yeares before his death: and that they were seene of few whiles he liued, because he sought in humility to couer them, but at his death they appeared to many. And they further report b, that Pope Gregorie the ninth doubting (like Saint Thomas) of the truth of this matter, Saint Francis after his death appeared to him in the night, and lifting vp his right arme, shewed him the wound in his side, and calling for a pot, there issued forth so much blood from the wound, as filled the pot vp to the brim.

a Ib. c. 13. Bien-
nium antequam
spiritum redde-
ret coelo, &c.
In morte vident
per multi, &c.
b Ibid. cap. 15.

c Barthol. Pisan.
lib. conformit.
A singulo vespere
die Iouis, ad
sequentē vene-
ris vespērā, &c.

2. I demand how Saint Francis could liue two yeares, or so much as fifteene daies, hauing so many wounds in his hands and feete, bleeding either continually, or (as the booke of Conformities saith c) bleeding once euery weeke

weeke from Thursday euen to Friday euen, in imitation of Christ bleeding on the Crosse. But suppose what you will of the other foure wounds, the fift wound in the right side was absolutely mortall, and piercing the caull of the heart, and letting out the vitall spirits, doth according to the doctrine of our Aduersaries^d, writing vpon the passion of Christ, instantly destroy life.

3. If Frier Francis his deuotion^e towards Christ crucified, caused this impression of wounds in him, how happened it that the Apostle Paul and other Martyrs, before whose eies Christ Iesus was alwaies crucified, wanted the like characters? Either you must affirme with the author of the Conformities^f, that this Fryer had a preheminance greater then Iohn Baptist and the Apostles, and assigne him the high chaire in heauen, from whence Lucifer fell: or else with Auentine^g, leaue these fooleries and old wiues tales to lying Papists, whose eyes like night Rauens, take pleasure in darknesse, and cannot endure the light of truth.

d Tolet. com.
Ioh. 19. v. 34.
Torniel. annal.
sacr. anno mundi 4084. n. 24.
e Bonauent. Itinerar. ment.
prolog. Adeo mentem Francisci absorbit, quod eius in carne patuit, dum sacratissima passionis stigmata, in corpore suo ante mortem, per biennium deportauit.
f Barth. Pis. lib.

conform. Dæmon per mulierem Rauennatem, confessus fuit cuidam Iacobo presbytero Bononiensi, Franciscum occupare Luciferi cathedram, &c. Pag. 18. Franciscus plus fuit quam Iohannes Baptista, &c. g Annal. lib. 4. Huiusmodi ineptias atque nãnias, nocturnis relinquo, quarum oculi lumen solis ferre nequeunt, &c.

Vntruth 18. *Doctor White affirming the Protestant Churches euer-visibilitie.*

T. W. *In defence of the continuance of his owne Church, he thus saith; The learned amongst vs confesse and prooue against all that contradict it, that euer since Christs time without interruption, there hath beene a company of men visibly*
T pro-

professing the same faith that we doe : Though the Church of Rome degenerating into the seate of Antichrist persecuted them, and so many times draue them out of the sight of the world, that to it they were not visible.

h Sect. 45. pag.
335.

Ans. You pare and mangle D. Whites speech^h, omitting two parts thereof, which being added, explicate his assertion, in such manner, that they deprive you of all occasion to caill.

pag. 335.

1. He saith, that euer since Christs comming, there haue beene a company of men, professing the same truth, which we doe, In the affirmatiue, that is, in matters of faith and godly life, necessarie to saluation.

Secondly, he addeth, the sincere professors of Orthodoxe truth, were not alwaies visible to the world, vnder the notion of true beleeuers : but though the world many times knew them, as men different from them in profession, yet being blinded with malice & vnbeliefe, they knew them not to be the Church of God.

And thus Doctor Whites assertion may be reduced to these two propositions : 1. There were alwaies found in the world a visible company of beleeuers, professing the same faith which the Protestants doe in all affirmatiue articles, necessarie to saluation. 2. There were alwaies in the world some Christians who resisted the chiefe points of Papistrie as they came in, and the same Christians were visible in such manner, as Gods people vse to be in time of persecution.

Now what haue you to say against this ?

T. W. Before I conuince this, I would demand where our Ministers head-peece was when he thus wrote : since these few lines doe inuolue an irreconciliable contradiction : a company of men visibly professing, yet to the world not visible, this is as much as inuisible visible, and white remaining white

white, to be blacke; the moone to shine in her greatest eclipse. And if the Church were latent to the world, then it was seene onely by some out of the world.

Ans. Did you neuer heare of one that was visible to his friends and latent to his enemies? of one visible to the seeing, and inuisible to the blinder? And is it an apparent contradiction to say; our Sauour after his resurrection, was visible to his Disciples, and other faithfull people by the space of fortie daies, Act. 1. 3. and yet he was inuisible the same time to the Scribes and Pharisees? The true Church was alwaies visible to the friends and louers of truth, to such as had eies of faith and spirituall prudence, to discern the sheepe of Christ from the members of Antichrist: but it was not at all times generally visible to Infidels and Tyrants. It was often vnknowne to the world, speaking of that part of the world; *Qui ab amando mundum dicti sunt mundus*ⁱ, who are called the world, because they peruerfly loue the world, such as in whom the loue of the Father is not: It was visible to the world, speaking of that moiety of the world; *Qui carne versantur in mundo, sed corde inhabitant cælum*: Which are bodily conuersant in the world, and in their hearts be the inhabitants of heauen.

ⁱ Aug. in Ioh. tr. 2. & tr. 76. Mundus, quo nomine si nificati sunt, a regno eius alieni.

T. W. Napper writeth, that Gods true Church was latent and inuisible 1260. yeares: and Sebastian Francke, that for 1400. yeares, the Church hath bene no where externall and visible; and Doctor Fulke^k, that in the time of Boniface the third, which was an. 607. the Church was inuisible, and fled into the wildernes, &c. And sundry Protestants acknowledge the Churches not being untill Luther, &c. From all which it is ineuitably concluded against this architect of lies, that the Protestants imaginarie Church consisting of ayrie supposals,

^k Napper.com. Reu. prop. 37. Sebast. Franc. epit de abrogand statut. eccles. D. Fulk answ. to a counterf. cath. This is filched from Briarly, tr. 1 §. 9. p. 226. See the same pag. 129.

had no subsisting or being in the world for these last 1000. yeares, &c.

1 Chemnic loc.
com. to. 3. p. 260
Sebastian. Frank
homo perulans
& indoctus.

Answ. 1. You pitifully abuse Sebastian Francke, calling him a famous Protestant, who was an Anabaptist, & an vnlearned and malapert hot-spur^l.

2. Speaking of some manner of Churches visibilitie, and respectiue to the state thereof in the primitiue Church, & as it is now since the restoring of the Gospel, the Church may be said to haue bin inuisible since Pope Boniface the third.

3. Whereas you conclude, that the Protestants church had no being in the world for the last 1000. yeares; if you meane it had no being in respect of y^e name of Protestant Church, or in regard of the personall teaching of Luther; or in regard of externall separation from the Romane societie, I will not contest: but then I retort, that your Church in regard of the late Trent faith, had no being at all in the world for 1500. yeare: But if you inferre that our Church had absolutely no being, in respect of the maine and primitiue articles of our faith, and such things as be essentiall in religion: I answer, it had the same subsisting and being with the best members of your church, and at this present differs no otherwise from them, then a bodie which hath recouered health, from it selfe being sicke^m.

m Reade before
part 1. chap. 3.
paragr. 2. obser-
uation of the
Churches visib.

Vntruth 19. Touching Priests marriage.

T. W. The Doct^r much apologizing and defending the marriage of the Cleargie, affirmeth that the Church of Rome
hol.

holdeth contrarie herein, to that which was taught in the primitive Church.

But contrary to this, Cartwright confesseth of the first Nicene Councell, that it prohibited marriage to such as were entered into Orders, although it allowed the marriage of such as were contracted before. And Maister Jewell confesseth, that in the matter of Priests marriage, Harding had many Fathers on his side. And Chemnicus granteth, that Origen, Ambrose, Epiphanius, and Siritius, teach this doctrine of single life of the Cleargie. Briaily pag. 78.

Now I referre it to the iudgement of any indifferent Reader, whether he will beleue the former learned Protestants, confessing the practise of this our Catholike doctrine in the primitive Church, or Maister White denying the same.

Ans^r. If that which you say were to the purpose, you might with credit request your Reader to take notice of it: but that which you haue brought out of learned Protestants (whose words, because they are impertinent it is needlesse to examine) is heterogenious to the question.

Doctor White affirmeth truly, that you are varied from the primitive Church in the matter of the matrimony of the Cleargie; and by the primitive Church he vnderstandeth the whole primitive Church, the flower and principall part whereof was the first 300. yeares. Now your owne Doctorsⁿ grant, that in the primitive church thus vnderstood, marriage of the Cleargie was reputed lawfull. Bonouenture saith; *Continency was not inioyned the Cleargie in the primitive Church*: And with him agree Gratian, Scotus, Gerson, Hugo Cardinal: and in a manner all your Doctors, of which I haue cited many before. And this being so, why do you berayle Doctor n Bonauent. 4.
d. 37. ar. 1. q. 3.
Sot. 4. d. 37 q. 1.
Gratian. d. 56.
cont. Cenoman.
Caietan. opulc.
to. 1. tr. 27.
o Part 1. chap. 6.
paragr. 1. obseru.
touching marriage, &c.

White for affirming an euident truth, which Papists themselues deliuer?

T. W. *But learned Protestants acknowledge, that sundrie primitive Fathers maintaine single life of the Cleargie.*

p Iren. l. 4. c. 45.

Ans. 1. It followeth not, from some primitive Fathers after the 300. yeare, to the primitive Church in generall, whereof Doctor White speaketh: for although some primitive Fathers taught, that Christ preached forgiuenesse of sinnes to those which were in hell P, yet you wil not admit that the same was the general doctrine of the Church.

q Pigh loc. 5.
pag. 223. Tolerabilius in fornicationem incidere quam coniugem fieri.
r Auentin. anal. l. 5.
Coster. de cœli-

2. None of the primitive Fathers maintaine your Popish doctrine of single life of the Cleargie: to wit, that their marriage is simply vnlawfull, and they are to be reputed Heretickes if they marrie; and *that it is better for a Priest to be a fornicator q, and to vse 600. queanes, then to keepe his owne wife r*: and especially that Priests marriage is therefore vnlawfull, because the Pope hath decreed it to be so *. I suppose in these assertions, you shall not by confession of learned Protestants, haue many primitive Fathers consenting with you.

bat c. 17. prop. 9. Bonauent. 4. d. 37. ar. 1. q. 3. Hic morbus maxime viget in clericis. * Bonauent. 2b. Istud statutum impositum fuit autoritate prælatorum, sed maxime pontificis summi.

Vntruth 20. Concerning Images.

T. W. *Inueighing much against the religious vse of Images, he saith; Touching Images, the Church of Rome holdeth contrarie to that was formerly holden. And after that he alledgeth*

ledgeth, that the ancient Christians of the primitive Church had no Images. But diuers Protestants, to wit, the Centuries, and Doctor Fulke acknowledge, that Lactantius attributed too much to the signe of the Crosse. And Paulinus caused Images to be painted on Church walls. And Ambrose reported sundrie things superstitiouslie, touching the Crosse: and Tertullian is thought to affirme, that Christians had the Image of the Crosse in the places of their publike meetings, and privately in their houses, &c.

Ans^w. Doctor White saith^t; The Church of Rome not onely worshipping Images, but commandeth to doe it with diuine honor, &c. and herein it is departed from the primitive Church. Now this being my brothers principall assertion, about the matter of Images: and prouing directly his maine intent, which is, that your Church is departed from the primitive faith: why doe you cowardly passe it ouer, and snatch at another sentence, the truth or falsehood whereof is not greatly materiall? It is very probable, that the primitive Church in the prime ages thereof, for two or three hundred yeares, had no Images: For Irenaeus taxeth the Gnostickes for hauing Images^t. And Clement of Alexandria: we are expressly prohibited to use the deceitfull art of painting, according to that of Moses: Thou shalt not make vnto thy selfe the likenesse of any thing. But whether they had any pictures and images or not, is not materiall to the Controuersie betweene the Papists and vs; For we reckon pictures and images used for story and ornament, out of the case of scandall, among adiaphorous things: The difference betweene vs, is concerning Adoration of Images.

Obiect. Lactantius is censured by the Centurists^u, for affirming many superstitious things of the efficacie of

^t Pag. 345. § 47. num. 5.

^t Iren. l. 1. c. 24. Clem. orat. ad gentes, pag. 35.

^u Centur. 4 c. 10.

Christs Image.

x Lactant. de ve-
ra sap. l. 4. c. 27.
Si affluat aliquis
signatam fronte
gerens, &c.

y Bel. de script.
vixit 400. an.

Asw. 1. The Centurists were many times over rigid in censuring the Fathers, whom we imitate not; & about this matter of Lactantius^x, the very inspection of the place will manifest, that he spake not of the Image of the Crosse, but of the signe: *And the signe of the Crosse was no Image, but a significant action.*

Paulinus, of whom Doctor Fulke speaketh, liued after the 400. yeare: and Saint Ambrose in the yeare 374. y. But Doctor White speaketh of the former ages, saying; ancient Christians of y primitiue church had no Images. Tertullian is thought by the Centuries, to intimate in his Apologie, that Christians had the Image of the Crosse, either in their publike assemblies or priuate houses. But this is onely the thought and surmise of those authors, vnable to conuict Doctor White of vntruth. We expected choaking and irrepliable testimonies, according to your glorious ostentation, in the maine body of the Controuerfies, and you produce a poore coniecture, concerning an vnprofitable branch of a question.

Vntruth 21. Concerning Transubstantiation.

a Cent 5. p. 517.
taken out of
Briarly, tract. 2.
§. 7. pag. 185.
answered by D.
Morton, Appeal
pag. 94. 95. 488.

T. W. Doctor white writeth: The Roman Catholikes haue altered the faith of the ancient Fathers in Transubstantiation. *But in affirming this, Maister Whites credit and estimation is particularly, in this, most dangerously wounded by the hands of his owne brethren. For the Centurists say^a; Chrysostome is thought to confirme transubstantiation, and other Protestants affirme, that Theophylact and Damascene doe*

doe evidently incline to Transubstantiation. And Doctor Humphrey writeth, that Gregorie the Great brought in Transubstantiation. This giues fit occasion to the Reader, to take notice how cleare, perspicuous and shining, our Catholike faith of Transubstantiation was, in those primitive times, &c.

Ans. 1. Sundry learned Papists haue affirmed, that the doctrine of Transubstantiation is neither ancient nor perspicuous, but perplexed with many difficulties^b.

2. How can that be cleare and perspicuous, which expressly contradicteth the holy Scripture, affirming, bread and wine to remaine after consecration? Luke 22. 18. 1. Cor. 10. 16. and 11. 26. and is reprobued by the testimony of all the senses^c, and cannot be defended but by destroying the quantity and figure of Christs body, or giuing it a maner of existing after the nature of spirits, yea of God himselfe^d: and multiplying the presence thereof in many places at one time? and the patronizing wherof inuolues the defenders with inexplicable perplexities & contradictions^e. And doth all this without reason, considering the same doctrine of transubstantiation, is not de-

b Suar. 3. d. 50. §. 1. Sunt scholastici qui hanc doctrinam de transubstantiatione non admodum antiquam esse dixerunt, &c.

Bellarmin. 1. 3. de Euchar. c. 23. Scot. 4. d. 10. q. 1. & d. 11. q. 3. Gabr. lect. 41. in Canon. Miss. Camerac. 4. sent. q. 5. ar. 2.

c Aug. de Trin. l. 15. c. 12. Absit à nobis ut ea quæ per sensus corporis didicimus, vera esse

dubitemus. d Bellar de euchar. l. 1. c. 2. Corpus Christi non est in eucharistia corporaliter. Bellar. ib. l. 3. c. 4. Quomodo Deus est in loco, &c. Gabr. can. Miss. lect. 43. Humanam videtur excellere intelligentiam, quod corpus tam speciosum in sua quantitate & lineamentis, & figura perfectissima, cum omnium membrorum & organorum perfecta distinctione, est in parua hostia, cuius quantitatem longe excedit. Videtur enim incomprehensibile quomodo caput sit præcise, ubi digitus, pes, vel oculus: cor & hepar, ubi manus &c. salua partium distinctione & sine earum confusione. Camerac. 4. sent. quæst. 5. ar. 2. Quomodo idem corpus numero, possit secundum se totum existere in pluribus locis, &c. Quomodo multæ partes eiusdem corporis, possunt simul existere vni & eidem loco, &c. e Greg. Val. exam. myst. Calu. In hijs verbis, Hoc est corpus meum: Demonstratiuum hoc, non demonstrat proprie Christum, nec panem, nec indiuiduum vagum: sed substantiam illam indiuiduam determinatam, contentam sub sensibilibus accidentibus panis, idque secundum substantiæ rationem communem & indiuiduam, vage per ordinem ad illa accidentia: Quæ substantia secundum eam rationem in principio illius enuntiationis est panis, & in fine corpus Christi.

f Suar.to.3.d.4⁶ liuered in the Scripture^f, and meereley deuised by the Pope.

§ 3. Cai-tanus docuit, seclufa ecclesie auctoritate, verba illa, Hoc est corpus meum, ad veritatem hanc confirmandam non sufficere.

Obiect. 1. According to the Centurists, Chrysostome is thought to confirme Transubstantiation.

Ans. The Centurists say; *Chrysostome seemeth to confirme Transubstantiation*; but it followeth not from seeming to doing or being, Prou.26.16. Chrysostome may seeme to ignorant and partiall Readers, to confirme that which indeed he doth not.

Obiect. 2. Theophylact and Damascene incline to Transubstantiation, according to Oecolampadius, &c. Damascene taught the said doctrine.

Ans. You pretend that your faith of Transubstantiation is cleare, perspicuous, and shining; and yet you flie to obscure authors liuing after the 800 yeare, for the confirmation thereof. Also, your selues in other cases affirme, that the doctrine of one or two Fathers, doth not make a matter to be of Catholike faith. 2. Although Damascen, by his new maner of speaking, gaue occasion to the error of Transubstantiation, and for that cause is censured by Vrsinus and others, yet he neuer expressely or plainly taught the same doctrine: and the *μεταποίησις* or transmutation of bread and wine, in Damascen, *is not an essentiall conuersion of the substance of the elements, but a mysticall and rationall transmutation, in regard of the vse and effect* g.

g Reade Orthodox. consensus, pag.140. where this is proued. D.Billon, differ.

p.4. pag.751. Holpin.hist.sacram.1.3.c.7. pag.256.

h Reade D. Morton Ap. peale, 1.5.c.6.n.2

Obiect. 3. Gregorie the Great, by the confession of D. Humphrey, confirmed Transubstantiation.

Ans. 1. D. Humphrey vttered this, not from any knowne doctrine of Gregorie^h, or expresse sentence out of his workes, but onely from the report of the Legend: and he doth this, by a concession, rather to make way to an intended discourse against his aduersarie, then by a simple

ſimple approbation of the truth of the report.

Vntruth 22. *Touching conuerſion of England by Auguſtine the Monke.*

T. W. To deſcriue Saint Auguſtine the Monke of the honor and reuerence due vnto him by vs Engliſh for our conuerſion, Doctour White writeth; That Auguſtine conuerted not the Country of England to the preſent Romiſh faith; and that his conuerſion was onely the planting of ſome trifling ceremonies. But contrary to this the Magdeburgians acknowledge, that Auguſtine conuerted England, and he conuerted it to the ſame faith, which Gregorie the Great professed, and the Centuries and D. Humphrey affirme, that this faith was the Popiſh faith.

Anſw. 1. The Centuriſtsⁱ doe not affirme, that Auguſtine the Monke conuerted England; but they ſay, *Dicitur conuertiffe*, he is reported to haue conuerted that Nation from Paganisme to Chriſt; ſed Galfridus Monumetenſis, &c. But Ieffry of Monnemuth writeth: That before this, truth was preached, and ſincere doctrine deliuered^k, &c.

^k Vide Godofri. Mon. de orig. & geſt Britan. l. 8. c. 4.

Secondly, it is vntrue, that the Centuriſts or D. Humphrey affirme, Gregorie to haue professed your preſent Romane faith: they cenſure him for ſome ſuperſtition, but his errors were different from yours, which I will manifeſt in one of your particulars, to wit, the Maſſe. The Centuriſts (you ſay) charge him with the celebration of the Maſſe: but they alſo cleare him from the error of your idolatrous Maſſe, wherein you pretend^l, That Chriſt is truly in the very ſubſtance of his body and blood, offered

^l Tol inſtr. fac. l. 2. ca. 4. Azor. inſtit. mor. l. 10. c. 8.

m Centur. 6.
c. 10. pag. 682.

n Lib. 1. cap. 2.

ferred to God by the Priest, as properly as he was by himselfe on the Crosse: laying ^m; The doctrine of Saint Gregorie, which concerneth the matter of the Supper is very sound, onely he maketh often mention of Masse and oblations. In other particulars also which you produce out of Gregorie, there is apparent difference between him and you, as it is proued against Brierly, by the reuerend Bishop D. Morton in his Appeale ⁿ.

And you must be aduised, that a materiall agreement in some particulars, doth not make a formall concord: and all that can be produced out of Gregorie is onely such; but when he denied the Supremacy, he cut the throate of your Poperie, and destroyed the basis and last resolution of Roman faith, which vanisheth like smoke, if it haue not a domineering Pope of infallible iudgment to animalize and support it.

Vntruth 23. Concerning conuerſion of Countries.

T. W. Conuerſion of Heathen countries to the faith of Christ, foretold so long since by the Prephets of God, to be accomplished onely in the true Church of Christ, Doctor White affirmeth, to haue beene done by that Church which conspired in faith and doctrine with the Protestants, and not by the Church of vs Catholikes.

Ans. 1. Conuerſion of Countries to the faith of Christ intirely professed, is proper to the true Church. But it may happen that a corrupt Church, which holdeth not the faith intirely throughout, but erreth in some parcels thereof, may conuert Heathens; and this conuerſion shall

ſhall be mixed; in ſome things to true Faith, in other to erronious beleeuing: like as diſeaſed parents when they procreate children, doe together with their nature and kind propagate hereditarie ſickneſſe. And thus the Eccleſiaſticall Storie reporteth, that the Arrians conuer-
ted the Gothes to Chriſtianitie^o. It is therefore falſe
which you affirme, that conuerſion of Heathen coun-
tries is onely accompliſhed by the true Church P, vnder-
ſtanding by true Church, a ſocietie of Chriſtians, teach-
ing incorrupt doctrine in all points.

^o Socrat. hiſt.
l. 4. ca. 27.
Sozom. hiſt.
l. 6. c. 37.
Freculph chron.
to. 2. l. 4. c. 20.
p Bellar. de ec-
cleſ. l. 4. c. 12.
Boſius de ſig.
l. 4. c. 1.

2. In reporting Doctor Whites ſpeech, you doe ac-
cording to your maner omit part thereof: He affirmeth,
that diuers Heathen countries; to wit, the Indians, Hi-
berians, Burgundians q, &c. were conuerſed by other
Churches, and not by the Roman; and then, that none
of thoſe ancient conuerſions made 1000. yeares ſince,
were to the preſent Roman faith conſiſting of Suprema-
cy, tranſubſtantiation, traditions, &c. but to the Catho-
like and Orthodoxe faith of the primitiue Church.

^q Socrat. hiſt.
l. 1. c. 19.
Sozom. hiſt.
l. 2. c. 24.
Niceph. hiſt.
l. 14. c. 40.

T. W. *It is confeſſed by Proteſtants, that the Romane Church hath been Antichriſtian more then a thouſand yeares, and that the true Orthodoxe Church hath bene latent all this time, &c.*

Anſw. I haue before in the proper place^r, where theſe
things were obiected, made anſwer.

^r To the 19.
vntruth.

T. W. 2. *The Proteſtant Church, by the confeſſion of Caſtalia a learned Caluiſtiſt, &c. and David George neuer wrought any conuerſion, neither hath that appeared in the Proteſtant church which the Prophets foretold, of the enlarge-
ment of the Church, and conuerſion of Nations thereby: and Caſtalia thereupon deemeth thoſe propheſies to be as yet not fulfilled.*

Anſw.

Ans. 1. The Protestants haue conuerted many Nations from dumbe Idols, 1. Cor. 12. 2. and from grosse superstition, not much inferior to the impiety of heathens : and thus according to the Prophets, Esa. 2. 20. they haue beene Gods instruments in a notable and welnigh miraculous conuersion.

2. They haue their share in all the precedent and ancient conuersion of Heathens by former Churches, by reason of consanguinitie of their doctrine with them.

3. Castalio, whom you instile a Caluinist * ; saying, that many prophetical predictions are not performed ; meaneth such predictions as concerne the Church in generall, whereof the triumphant is a part. Many things vttered by the Prophets, touching the glorie and happines of the Church, *Are but in semine, and plantation, in the Church militant*, and shall receiue their perfection and glorious consummation in the life to come.

4. David George^f affirmed himselfe to be the Messias, and was a blasphemous wretch : and yet as bad as he was your friend Briarly^t and you belye him. The ground of his heresie was not as you say, that because the predictions of the Prophets touching the enlargement of the Church and conuersion of Nations were not fulfilled, therefore the Messias was not come : but he inferreth^u, that the Apostles doctrine was imperfect, because it continued not purely in the succeeding Church, and because the frame of Religion which they had erected, was euer-
ted and ruined.

f Thuan, hist.
to. 2. lib. 12.
Mellf. histor.
part 3. pag. 451.
Stapl. Prompt.
cath. p. 2. fest.
Petri & Paul.
pag. 155.

t Briarly pa. 308.
u Hist. David.
Georg. Holland.
per Rector. &
Academ. Basil.
to. 3. Germ. &c.
artic. 8. Si Apo-

stolorum & Christi doctrina, vera illa & perfecta fuisset: Ecclesia quoque quam sua doctrina excitauit & firmarunt necessario permansisset, neque periisset. Quia aduersus ecclesiam ne orci quidem portæ praualent. Iam vero constat per quosdam, apostolorum doctrinam & structuram funditus euersam esse, ex quo consequitur necessario apostolorum doctrinam & ædificationem, mancā & imperfectam fuisse.

Vn-

Vntruth 24. Concerning the Popes authoritie, in calling of Councils.

T.W. Doctor white charging the Pope with innouation of his iurisdiction, saith: The beginning of the Popes supremacy ouer Councils was of late, since the Councils of Constance and Basill; decreed within this 100. yeare, in the Council of Lateran by a few Italian Bishops, whereas in the ancient Church it was otherwise.

Briarly p. 107.

But contrary to this, it is confessed by Doctor Whitaker^a that Pope Iulius challenged by an Ecclesiasticall Canon, to assemble a Council. And Daneus^b confesseth the same, &c. and the Centurists^c in the first age censure the Popes of that age, for challenging to themselves power of celebrating Councils, and reiecting Councils, &c.

a De Concil. q. 9
c. 2. pag 42.

b Resp. ad Bellar
par. 1. pag. 595.

c Centur. 5. col.
781.

Ans. Doctor White speaketh of that supremacy ouer Councils, which moderne Popes vsurpe; which besides the claiming the sole right of calling, and appointing Councils, and prescribing the forme of proceeding in the same, implyeth the disallowing, or ratifying the decrees thereof by his sentence; and maintaineth that Councils are to decree nothing but that which the Pope doth first by his preinstructions, recommend and ratifie^d.

d Bol. de sig. l. 5.
c. 9. Potest Pontifex Rom. qua
parte voluerit,
habere concilia
rata, eademque
vbi placuerit, re-

For the maintenance of this supremacy, which subuerteth all generall Councils*, and makes them to be no-

probare. Est enim Petri successor, &c. Quod ipse sancit ab vniuerso concilio sancitur. Bellarm. de Pontif. l. 2. c. 26. & de concil. l. 2. c. c. 17. Greg. Val. anal. l. 8. c. 7. Azor. inst. mor. p. 2. l. 4. c. 13. * An. Silu. de gest. concil. Basil. pag. 19. Afferunt generalia concilia, nullius esse penitus efficaciam, nullius omnino momenti, nisi Rom. Pontifex illa indixerit, &c. Quorum sententia si vt ipsi volunt, inuolata persistit, ruinam ecclesiae secum habet. Quid enim remedij erit si criminolus Papa perturbet ecclesiam, si animas perdat, si peruertit exemplo malo populos, si denique contraria fidei praedicet, haereticisque dogmatibus imbuat subditos? &c.

thing

e Socrat. i. 2.
c. 13.

f Socrat. hist.
l. 7. c. 28.
g Reg. iuris.
Quod omnes
tangit ab omni-
bus debet ap-
probari.

h Vide Whitak.
de script. q. 5.
c. 6.

i Lud. Vives
schol. in Aug.
de Ciuit. Dei,
l. 20. c. 26. Illa
demum ijs vi-
dentur concilia,
quæ in rem suâ

faciunt: reliqua vero non pluris æstimanda, quam conuentum muliercularum, in tetrina, vel
thermis. Paralip. Vtrperg. in concil. Basil. Eugenium Papam tantum abesse, vt generalibus con-
cilijs debeat obedire, vt tunc se dicat maxime mereri, cum concilij decreta contemnat.

thing but the Popes stalking horses: and opposeth the practise of the primitiue church, which gaue the highest Ecclesiasticall power of iudgement to the generall coun- cell, our Aduersarie bringeth nothing, but alledgeth Do- ctor Whitaker and Danæus, acknowledging that Pope Iulius by a Canon of the Church^e, (not by diuine law) challenged a prerogatiue, that he ought to be called to the generall counsell, and without his sentence no de- crees might be concluded. But 1. that which Pope Iulius doth challenge, was common to the other Patriarchs, and they had the same right^f. 2. The Patriarchs claimed this by Ecclesiasticall law, and not by diuine law. 3. It imply- ed no more, but that the Pope as a principall member of the church, ought to haue his voice in generall councils^g, and assent vnto such decrees as passed in the same^h.

The Centurists speake not of the supremacy in questi- on betweene our Aduersaries and vs, but onely censure a swelling humorⁱ of some Roman Popes, who laboured to exceede the ancient bounds allotted them by the church, although they neuer so much as dreamed of the vsurpation, which their successors, against all right of God and man did make.

Vntruth 25. Concerning merit of workes.

T.W. For the more disauthorising of the doctrine of the merit of workes, our Minister thus outlasheth: The doctrine of the merit of workes, was lately begun by the Schoolemen. But contrarie to this assertion, the Centurists, Luther, and D. Humphrey

Humphry, ^k censuring the writings of the Fathers, for teaching the doctrine of merit.

k Centur. 5. col. 1178.

Luth. cō. Gal. 4.

D. Humph. Ies.

P. 2. pag. 530.

Ans^w. Doctor White speaketh of the merit of congruētie, and of the merit of congruētie, by the power of nature : and he truly chargeth the Schoolemen, to haue beene the authors of the doctrine hereof^l : and the Centurists, Luther, and D. Humphry, deale not with the Fathers about this kind of merit, but onely note them for vsing some broad speeches, which gaue occasion to subsequent error.

l Walden. sa-

cram. tit. I. c. 7.

pag. 30.

Vntruth 26. Touching the sacrifice of the Masse.

T. W. The Minister endeavoring calumniously to dishonor the most healthfull and incruent sacrifice of the Masse, writeth, that the Masse began not all at once, but by degrees.

Ans^w. The word Masse, was for a good season vnknowne in the Church^m. In later times it was vsed to signify the forme of publike prayer, and administration of the Sacramentsⁿ; and then more strictly, the administration of the Eucharist^o: whereunto, the conuerts vn baptized, (*catechumeni*) were not admitted, but dismissed, and commanded to depart, by the words of the Deacon, *P. Ite missa est*. This Masse of the primitiue Church, Doctor

m Henric. sum.

mor. l. 9. c. 10.

Vox, missa, est

plane latina: &

illa nunquam

vtuntur aposto-

li, &c. nec vllus

ex Patribus grē-

cis aut Syris, &c.

Ambros. l. 5. ep.

33. is the first

latin Father, &c

n Enchir. Col. de Euchar. Missa vocabulum est ex Hebrēa lingua mutuatum: quo significare voluerunt Patres, quod Græci leiturgiam vocarunt. Concil. Mileuitan. ca. 12. c. 19. Missa tempore sacrificij est, quando catechumeni foras mittuntur, &c. Al. Hal. 4. q. 10. tr. 1. de Missa. Cassal. de sacrif. miss. l. 1. c. 3. Mos erat vt dum sacerdos celebraturus esset, catechumeni, energumini, & pœnitentes admitterentur, ad decantationes Psalmorum, ad lectionem Scripturarum: postea vero ante mysteriorum celebrationem, extra delubrum educerentur, &c. Diaconus illis exiturus dixit, *Ite, missa est*, id est, lacryæ oblationis, cui vos interesse non licet, iam est exordium, ideo secedite. Dionys. Arcopag. c. 3. par. 2. Ægid. Coenic. de Sacr. q. 83. ar. 1. dub. 3. n. 47.

Z

White

White impugneth not.

And further, to the Eucharist and Supper of the Lord administred according to the ordinance of Christ, Doctor White yeeldeth all due honour: 1. He acknowledgeth, that it is a memoriall and true representation of the sacrifice of Christ vpon the crosse, 1. Cor. 11. 26. Secondly, a diuine instrument and seale authenticall, really applying the bodie and bloud of Christ to euery worthy receiuer, for the remission of sinne, and the impetrating of spirituall and worldly blessings, 1. Cor. 10. 26. Thirdly, it is a sacrifice of commemoration, praise and thanksgiuing, seruing to the glorifying of God, and giuing thanks to Iesus Christ for the gracious worke of our redemption.

In the holy vse of this Sacrament, the faithfull glorifie God; and truly in an ineffable maner partake the body & bloud of Christ, 1. Cor. 10. 16. and thereby obtaine an augmentation of spirituall graces, faith, hope, charitie, repentance, &c. They are armed against temptations, comforted in miserie, made more spirituall and religious, assured of the fauour and loue of God, the forgiveness of their sinnes, and the possession of celestiall happiness. Ioh. 6. 50. 51. 54. 56. 57.

Touching the name and title of Sacrifice, our Church giueth the same to the holy Eucharist^u: and that, not onely in respect of certaine pious actions annexed vnto it, to wit, prayer, thanksgiuing, almes, &c. Rom. 1. 12. 1. 1. Pet. 2. 5: *But in regard of the Eucharist it selfe*, wherein, 1. the outward elements of bread and wine, receiuing the calling of God^x, are made sacred, and appointed to diuine worship, 1. Cor. 11. 26. and become instruments of grace to men. Secondly, the bodie and bloud of Christ, present to the soule, are by the faith and deuotion of the Pastor
and

q Chryl sup Ioh
hom. 4. & sup.
1. Cor. hom. 24.
Cyril. in Ioh. 15.
l. 10. c. 13.
Ambros. de ijs
qui myst. initi-
antur. c. 9.
r Cypr. ep. 64.
f Cypr. ep. 63.
t Enchir. Col. de
Euchar. Princi-
palis finis huius
sacramenti, vt
Christo incor-
poremur, de que
remissione pec-
catorum, & fu-
tura gloria, tan-
quam pignore
quodam certi
reddamur.
Vide Cypr. ser.
de Coena Dom.
Chryl. ser. de eu-
char. in Encheir.
& hom. 26. in
Math.
Aug. de pecc.
mer. & remis.
lib. 1. c. 24.
Damasc. l. 4.
theolog. ca. 14.
u Service book.
in the Commu-
nion.
x Iren. l. 4 c. 34.
Percipiens vo-
cationem Dei,
&c.

and people which receiue these mysteries, presented and tendered to God, with request, that he will vouchsafe, for the merit thereof, to bestow grace and remission of sinnes, and other benefites vpon them.

But as touching the Popish doctrine of the Masse, 1. Although we will not be contentious about words, if the truth of matter may be had*: yet we iudge that the name of sacrifice doth not in a proper or vniuocall sence, belong to the Eucharist; because our Sauior, vpon whose example and doctrine the Sacrament is founded y, neither made choise of any altar z, nor ordained any Priests in the New Testament, nor himselfe vsed any words or action sacrificall.

Our Aduersaries affirme, that the consecration of the Elements a, vsed by our Sauior, was an oblation of them to his Father: But although consecration be a kind of oblation, yet it is not such as is requisite to a reall sacrifice, as appeareth in the water of Baptisme: and in Chrisme b the element of Popish confirmation, which is consecrated by the Bishop before the vnction: and in oyle Oliue, the element of extreame vnction c, which is consecrate in like sort by the Bishop.

Our Aduersaries therefore further say, that the consecrating of the Elements of the Eucharist, in such manner that they lose their substance, and are conuerted into the body and blood of Christ d, is in manner of a sacrifice to offer them to God.

But then 1. the sacrifice depends vpon Transubstantiation, and vnlesse that be granted, there can be no pro-

* Aug de Gen. ad lit. lib. 4 c. 5. Dum res cognoscitur, non esse de vocabulis laborandum.

y Cypr. ep. 63. In sacrificio quod Christus obtulit, non nisi Christus sequendus.

Suar. to. 3. d. 54. §. 2. & d. 55. §. 3.

z Lesseus de iust. & iure, l. 2. c. 38. dub. 2. Ad sacrificium requiritur sacerdos & altare.

a Greg. Val. to. 4. d. 6. q. 11. Can. loc. lib. 12. c. 13.

b Bellarm. de confirm. l. 2. c. 8.

c Bellar. de extrem. vnct. l. 1. c. 7.

d Coster enchir. de sacrif.

Miss. Hoc sacrificium peragitur, conuersione panis & vini, in corpus & sanguinem Christi saluatoris, dum peragitur consecratio. Lesseus de iust. & iur. l. 2. c. 38. d. 2. n. 16. Suar. to. 3. d. 75. §. 6.

e Alex Hal. 4. de
euchar. quest. 10
m. 7. ar. 3. §. 1.
Resol. quomo-
do posset obla-
tio reiterari, nisi
præsens esset in
sacramento, cu-
ius oblatio in
ipso iteratur?

Azor. instit. mor
1. lib. 1. c. 8.

Tol. instruct.
fac. 1. 2. c. 4.

Ægid. Coenick
de Sacram. q. 83
ar. 1. dub. 1. n. 16.
& dub. 7. nu.
41.

*Ægid. Coenic.
de Sac. qu. 83.
ar. 1. dub. 4. Cum
hoc sacrificium
sit humanum &
sensibile, eius
hostia debet ali-
quo modo esse
sensibilis.

* Ib. num. 78.
Realis eius im-
mutatio non est
sensibilis, &c.

Mald. disp. to 1.
de euchar. par. 3
pag. 319. Sacri-
ficium est ob-
latio sensibilis,

rei sensibilis, &c. pag. 322. In cruce corpus Christi forma visibili oblatum est, in eucharistia in-
uisibili. * Ægid. Coenick de Sac. q. 83. ar. 1. d. 4. Circa Christum, &c. nulla fit realis immutatio,
&c. * Ib. num. 79. Dicitur non potest quod species sunt pars huius hostiæ. * Suar. disp. 75. con-
clus. 3. & ult. & est fere communis. Coenick. ib. n. 74. f Aug. ep. 23. Ex similitudine ipsarum re-
rum nomina accipiunt. Chrys. in Heb. 10. hom. 17. Theoderit. com. Heb. 8. Aug. 83. quest. q. 61.
Cyprian. ep. 63. Theoph. com. heb. 10. De Consecr. d. 2. cap. Quid sit sanguis. g Catec. Trid. de
euchar. Tol. instr. fac. 1. 2. c. 4. Rhem. Heb. 9. § 7.

per sacrifice.

2. Euerie externall sacrifice must be visible and sensi-
ble*: but the conuerſion of the Elements into the body
and blood of Christ, by the words of consecration, is
inuisible*.

3. If consecration be sacrificing, then the matter and
thing consecrated is the hoast: but the matter and thing
consecrated are the creatures of bread and wine, and not
the body and blood of Christ*. Whereupon it will fol-
low, that the Host or thing offered in this sacrifice, shall
be onely the outward Elements*, (which according to
our Aduersaries Tenet, alone are changed by consecrati-
on) but this is repugnant to the present doctrine of Pon-
tificians*.

Finding therefore many difficulties in their opinion,
which maintain the Eucharist to be an externall and pro-
per sacrifice, we content our selues to hold with the pi-
mitiue Fathers, that the same is a sacrifice according to a
large acceptation of the word, and in a figuratiue mea-
ning, so called, because it is a representation of the reall
sacrifice of Christ once offered vpon the Crosse†.

2. The things which we simply condemne in the Po-
pish Masse, are these.

1. That Christ existing in earth, couered with the forms
of bread and wine, is in his very substance offred to God
his Father &.

2. We

2. We reiect priuate Masses, in which the Priest eateth alone^b, and vndertaketh for a fee to apply the fruite thereof to particular persons i.

3. That it is of equall force with the sacrifice of Christ vpon the Crosse^k. 4. Or conferreth grace by the outward worke done to some kind of iniust persons^l. 5. That it satisfieth, *ex opere operato*, for temporal punishment*. 6. and is beneficiall to the defunct, as wel as to y^e living^m. 7. That it depelleth all euill, both of punishment, fault, and miseryⁿ. 8. Or is auailable as a sacrifice of Christs body, to procure plenty of the fruites of the earth, and to be a remedie against pestilence, inundation, tempest, scar. fire^o, &c. 9. And the administration thereof in an vnknowne tongue, together with inuocation of Saints, and prayer for soules departed, with reference to Purgatorie.

T. W. Now here to instruct the Doctors ignorance, or at least to detect his malice, I am to lay downe the iudgement of the Catholike Church, teaching what is maintained to be essentiall to the sacrifice of the Masse, and what but accidental.

Ans^w. You vndertake to deliuer the iudgement of the Catholike Church, touching what is essentiall to the sacrifice of the Masse, when you are altogether vnable to yeeld vs any common resolution from your owne Doctors P.

T. W. The true nature then and essence of this sacrifice,

ter accedens, quamuis antea non fuerit contritus, consequitur gratiam charitatis, quæ contritionem perficit, & remissionem peccati. * Suar. 3. d. 79. §. 6. Henriq. sum. mor. l. 9. c. 12. m Henriq. ib. c. 16. Non solum viuis, sed animabus defunctorum prosunt sacrificia Missarum, &c. n Ib. c. 12. n. 1. g. Ac depelleret omne malum non solum pœnæ, sed culpæ, miserix & indigentix nostræ, &c. o Ibid. c. 13. n. 3. p Suar. to. 3. d. 75. §. 1. Variæ opiniones in præsentî quæstione ortæ sunt. §. 2. Sex actiones, de quibus dubitatum, in qua vel quibus earum, essentia sacrificij consistat,

h Henriq. sum. mor. l. 9. c. 1.

i Biel. can. miss.

lect. 26. Sacer-

dos offerens sa-

crificium in per-

sona ecclesiæ

potest eius fru-

ctum & virtutē

alicui vel aliqui-

bus specialiter

applicare.

Scot Quodl 20.

k Henriq. sum.

mor. l. 9. c. 19.

Ita prodest Mis-

sa ac si nunc

Christus pate-

retur, & recens

illius sanguis,

qui in Missa of-

fertur, fluere

de latere eius in

calicem & in os

celebrantis.

l Tolet. instr.

fac. l. 6. c. 14.

Angelus. &

Syluester, verb.

eucharistia. Re-

mittitur morta-

le quando exi-

stens in mortali,

non habet con-

scientiam ipsius

nec affectum.

Vnde reueren-

we hold to consist in the oblation of the most sacred body and blood of Christ, and consummation thereof. What prayers or ceremonies doe either precede or follow the words of the institution, are no essentiall part of the Masse, and if they were all omitted, yet were the sacrifice true and perfect, &c.

Ans^w. Why do you beare your Reader in hand, that Doctor White hath proued the nouelty of the Masse, only in such parts thereof as be accidentall? 1. He proueth Transubstantiation, which is so essentiall to your Masse, that it enters into the definition of it ^q, to be a noueltie.

^q Tol. inst. sac.
l. 2. c. 4.

^r Cited by Azor
inst. mor. l. 1. c. 10.
c. 8.

2. He produceth some of your Doctors ^r, acknowledging that no sacrifice was offered by our Sauour in his first institution of the Eucharist.

3. Affirming that Thomas Aquinas was ignorant of this sacrifice, he speaketh of the Essence, and not onely of the contingent parts thereof.

T. W. It is the Catholike doctrine of the Church, that the essence of the sacrifice of the Masse consisteth in the oblation of the body and blood of Christ, and the consummation thereof.

^f Suar. 2. d. 75.
§. 3. Nulla actio
est de substantia
huius sacrificij,
quam Christus
in coena non
exercuit.

Cypr. ep. 63.
siue lib. 2. ep. 3.

^g Canus loc.
l. 2. c. 13.

Suar. 3. d. 74. §. 2.
^u Concord. E-
uang. c. 131.

Ans^w. The iudgement of the Catholike Church about the Eucharist, is grounded vpon the words and deeds of our Sauour at his last Supper ^f. But our Sauour therein vsed no sacrificall oblation, nor sacerdotall consumption.

Touching the former, 1. This position was maintained by Cornelius Mus ^t, a famous Bishop of your Church, at the Trident Councell. 2. Iansenius ^u affirms; That no sacrifice can be proued effectually out of the Euangelists, or any other Scripture. 3. Your Doctors are vnable to demonstrate any sacrificall words or deeds of our Sauour in his administration.

2. And that consumption of the Elements can be no essentiall part of the sacrifice appeareth, 1. Because according

ding to many Doctōrs it is vncertaine, whether Christ in his first institution being then the Priest, did himselfe receiue the Sacrament^x. 2. Although Bellarmine and Gregorie of Val. make consumptiō to be of the essence of the sacrifice, yet Becanus^y, Suarez^z, Egidius Coeninck, &c. deny the same, saying; *That sole action is essentiall to the sacrifice, which the Priest as a minister doth exercise in the person of Christ: But this is consecration onely, for herein the Priest speaketh in the person of Christ, but in the receiuing he doth nothing in Christs person, but in his owne*^a.

3. It is presumption in you, to affirme that to be the doctrine of the Catholike Church, which is neither determined by any publike sentence of the Church, nor maintained by the common consent of your owne Doctōrs.

Melchior Canus^b your learned Bishop saith: *There be foure things essentiall in the sacrifice of the Masse, consecration, oblation, fractiō, and consumption.* Alphonsus Castro^c; *There be three, &c. consecration, oblation, and consumption.* Bellarmine and Gr. Valence^d; *There be two, Consecration and Consumption.* Stapleton^e; *The sacrifice consisteth in benediction, thanksgiuing, and consecration.* Scotus and Eckius place the essence of the sacrifice in that oblation which is made after consecration^f. But Suarez, Becanus, Lesseus, Costerus, Egidius Coeninck, place it onely in Consecration^g.

T.W. *In the other part of this Section the P. produceth Caluin, Hospinian, and others, affirming that the doctrine*

ad. cap. 5. 10. 11. 12. 14. b Loc lib. 12. c. 13. Vide Sot. 4. d. 13. q. 2. ar. 1. Qui requirit quatuor actiones, &c. c Cont. hær. lib. 10. verb. Missa. d Bellar. de Miss. l. 1. c. 27. Greg. Val. 4. d. 6. q. 11. p. 1. e Stapl Antid. Euang. Math. 26. pag 360. f Scot. 4. d. 13. q. 2 ar. 1 Eckius de sacrif. Miss. cap. 9. g Suar. 3. d. 75. §. 5. Becan de tripl. sacrif. c. 8. Less. de iust. & iur. l. 2. c. 38. dub. 2. Coster. enchir. de Miss. pag. 335. Coeninc. de Sacram. q. 83 ar. 1 dub. 5.

x Suar. tom 3. d. 75. §. 5. Referunt Euangelistæ Christum Dominum, consecrasse eucharistiam: non autem ita referunt sumpsisse.

y Becan. de trip. sacrif. c. 8.

Suar. ibid.

Tho. Aqu. 3.

q. 79. ar. 5. &

q. 82. ar. 4. ad. 1.

& q. 83. ar. 4.

z Bonau. 4. d. 14.

ar. 1. q. 4.

Egid. Coeninc.

de Sacram. q. 83.

ar. 1. dub. 5. conclus. 4 & 6.

a Maior 4.

d. 14. q. 9.

Alan. de sacrif.

miss. c. 25.

Cassal. de sacrif.

l. 2. c. 25.

Oxomenf. de

sacrif. c. 11.

Catharin opuscul.

de sacrif. miss.

Palac. 4 d. 8.

q. 1. & 4.

Turrian. l. 8.

constit. in schol.

of the Masse was vniuersally taught in the primitive Church.

h Caluin. instit.
l. 4. c. 18. § 10.

Ans^w. Caluin affirmeth ^h, that the Fathers held the true and Orthodoxall sence of the mysterie of the Eucharist. So farre is he from condemning the primitive Church for error in doctrine about this Sacrament, or for beleeuing the Masse; onely he and other Protestants obserue in the Fathers some inconuenient speeches.

i Hospin. hist.
sacr. l. 1. c. 6.

Hospinian ⁱ is wretchedly abused by you; for when he saith, the Diuell did deceiue men more about this Sacrament, euen in the first age, the Apostles yet liuing, then about Baptisme: He speaketh not of the Orthodoxe Fathers, as though they had beene deceiued by Sathan, but 1. of the Corinthians who erred about this Sacrament, and are reprov'd, 1. Cor. 11. 2. Of the Simonians, Menandrians, and other Hereticks, who vtterly reiected the Eucharist, because they would not acknowledge the veritie of Christs humane nature ^k.

k Cum illi Eucharistiam omnino repudiant, ne veritatem carnis Christi propter symbola eucharistica fateri cogerentur.

l Seneca de ira, l. 2.

And thus you which exclaime against Doctor White, saying; If you cannot blush for shame, grow pale for feare, haue neede to place the said monition in the forepart of your wallet, vnlesse you desire to be of their number, of which Seneca ^l speaketh: *Aliena vitia in oculis habes* (or rather *habere te fingis*), *à tergo tua sunt*. You place other mens faults in sight, and hang your owne behind your backe.

Vntruth 27. Concerning wafer Cakes.

T. W. The Doctor inueighing farther against the Masse,
saith,

saith; that wafer Cakes were first brought into the Sacrament in the eleventh age, or Century after Christ: But it is confessed by Doctor Bilson, that in the daies of Epiphanius it was round in figure: and Cartwright saith, it was brought in by Pope Alexander, &c.

Ans^w. The words of D. White are these: Honorius is noted for bringing in of wafers into the Sacrament; and then he produceth Cassander^a, reporting, that the Author of the exposition of the Roman order tooke it grieuouslie, that the loaves of bread anciently used in the Church, were turned into slender plates, &c.

^a Cassand. Leitur. c. 27. pag. 66. 68.

And other learned Papists affirme, that Wafers were vnknowne in the primitiue Church. Durandus^b saith, In the primitiue Church all that were present at the celebration of the Masse, did euery day communicate. Their oblation was a great loafe, sufficient for all, which the Gracians are said to continue to this day. And Salmeron^c the Iesuite; In ancient time euery communicant had a portion broken vnto him out of one loafe. You should therefore rather haue accused your owne Doctors of falsehood if their report offend you, then Doctor White.

^b Durand. Rational. diu. offic. l. 4. c. 53.

^c Salmer. in 1. Cor. 10. disp. 17. pag. 138.

But you produce Doctor Bilson, confessing, that in the daies of Epiphanius the sacramental bread was round in figure: and Maister Cartwright saying, that Pope Alexander brought in Wafer cakes. I answer, that you reason wildly from the figure to the matter, as though loafe bread or leauened bread might not be fashioned in a round figure.

Vntruth 28. Concerning Adoration of the Sacrament.

T.W.

T. W. *The Minister persisting in his serpentine and venomous disposition against the most blessed Sacrament, lyingly forgeth, that the adoration thereof is a late inuention, following upon the conceipt of the reall presence, and prescribed 1220. yeares after Christ by Honorius the third.*

d Henrig. sum. moral. l. 8. c. 32. Speciebus eucharistiae &c. semper datur latria, propter Christum quem continent, sicut imagini Christi & signo crucis. Suar. 3. d. 65. Eadem adoratione est adorandum quia ipse Christus. Greg. Val. to. 4. d. 6. q. 11. p. 2. Diuino cultu latriæ interno & externo illud adorandum esse, &c. Antonin. sum. hist. tit. 23. c. 7. §. 10. e Stapl. prompt. cath. p. 2. serm. in die Epiph. pag. 29. Nec catholici species quas vident, adorant, sed totum Christum.

Ans. Doctor White iustly condemned the adoration of the outward materials and Elements of bread & wine in the Eucharist, with *latria* or diuine worship, maintained by your greatest Doctors^d, (although some of you dissemble this Idolatry^e.) But of the other side (if the disease of the Seminarie had not transported you^f) you might haue obserued, that my brother (intending onely to propugne the publike doctrine of the Church of England) could not be carried with any euill disposition against the blessed Sacrament.

Our Church and all the godly Pastors of the same, most religiously honor and esteeme the holy Eucharist, being one of the sacred seales of the New Testament^g, (conduicts of life, and conueiances of heauenly grace vnto vs) and *vnto the person of Iesus Christ, and vnto his bodie and blood united personally with the deitie*, and once vpon the Crosse offered for our redemption, and now represented, made present, communicated, and receiued in a mysticall manner, in the lawfull and holy vse of this Sacrament, 1. Cor. 10. 16. Ioh. 6. 54. &c. we yeeld *the same Adoration*^h (both inward and outward) whereof Saint

f Chryl. sup. Genes. hom. 41. Malitia obtenebrat rationem, & eum qui semel à via aberrauit, per abrupta præcipitem dat. g Hooker Eccles. pol. lib. 5. §. 67. These holy mysteries receiued in due manner, doe instrumentally both make vs partakers of the grace of that bodie and bloud which were giuen for the life of the world; and besides also impart vnto vs, euen in true and real, though mysticall maner, the person of our Lord himselfe, &c. What merit, force, and vertue soeuer there is in his sacrificed bodie and bloud, we freely, fully, and wholly haue it by this Sacrament. This Sacrament is a true and reall participation of Christ. h Gomar. specul. eccles. p. 68. *Christum esse in cæna presentem, agnoscimus, & adoramus, &c.*

Paul

Paul speaketh, Heb. 1. 6. and Saint Augustine i; *No man eateth Christs flesh, but he first adoreth Christ.*

i Aug. sup. Psal. 98. vide Aug. de doct. Christ l. 3. c. 8.

And as touching the Doctors assertion: That Honorius the third seemeth to have beene the first author, who solemnly decreed and appointed the superstitious adoration of the outward signes of the Eucharist: He was induced to thinke thus by no serpentine malice (as your Adders language, Psal. 140. 3. stileth) but by probable collection of Storie, and by the report of learned Divines, (who before him) affirmed the same^k.

k Hospinian. hist Sacram. par. 1. l. 4. c. 6.

T. W. *Now that there was no innouation touching the adoration of the Sacramēt at that time, is euident from two reasons; 1. Because no Historiographer doth giue the least intimation of any such institution brought into the Church; onely Honorius decreed, that the Priest should more diligently admonish the people thereof, in regard of some former negligence crept in concerning the same.*

Ans. 1. If your argument from negative authoritie be good, to wit; No Historiographer doth report any such institution of Honorius, *ergo* there was none: then mine will not be euill, No Historiographer doth report, that any such deuotion was vsed before Honorius commanded it; *ergo* it is probable that he was the first author.

2. In the decree of Honorius^l there is no intimation of any such like adoration formerly vsed: but a strict precept hereafter to do it. And if you contend that this adoration was more ancient, produce testimonies, and make it so appeare; otherwise we must father this superstition vpon Honorius, vnlesse you deriue the pedigree from an elder parentage.

^l Decretal. 2. de celebr. miss. l. 3. tit. 41. cap. Sane cum olim.

3. Your learned Doctors, which propugne the Trent doctrine touching adoration, doe make the decree of Ho-

m Suar. tom. 3.
d. 65. §. 1.

Honorius^m next vnto the Trident Councell, the principall ground (in respect of Church authoritie) for this manner of adoration.

T. VV. *The former point is proved from the abundant testimonies of our Aduersaries, charging the times precedent to Honorius, with the said adoration. Auerroes living eightie yeares before Honorius, charged Christians for adoring the Sacrament. The Centurists speaking of the prayers of Saint Ambrose, say; Those prayers containe the adoration of the bread in the Sacrament. Chemnicus produceth diuers sentences of Augustine, Nazianzene, and Ambrose, which in his iudgement affirme the adoration of the Sacrament.*

Now all these authorities doe demonstratiuely conuince, that the adoration of the Sacrament was not introduced into the Church as an innouation in the time of Honorius.

Ans. 1. What manner of adoration vsed by Christians in the Eucharist, Auerroes the Saracen reproofed, I suppose it is doubtfull: and if you speake to purpose, you must proue that he condemned such adoration as is now in vse among you, and that your manner was then in generall vse among Christians.

2. The place of the Centuries which you obiekt, is not in the 43. page of the fourth Centurie. The Centuristsⁿ refuse this booke of Ambrose named by you, as a counterfeit, and therefore they cannot out of the same charge Saint Hierom with a false opinion.

3. You abuse Chemnicus^o, by saying that he produceth certaine Fathers, affirming the adoration of the Sacrament in your Popish manner: for he saith, they adored the person of Christ in spirit and in truth, who is present in the Sacrament; and maintaineth that it is Idolatry

to

n Centur. 4. c. 4.
pag. 294. Erasmus non esse
Ambrosij censuit, &c.

o Chem. exam.
concil. Trid.
p. 2. pag. 92.

to adore the formes of bread and wine.

Vntruth 29. *Concerning the ſucceſſion of Catholike Paſtors.*

T.W. *After the Doct̃or hath Thraſonically boated of the ſucceſſion of the Proteſtants in his owne Church, he proceedeth further, affirming that the ſucceſſion of the Paſtors and Biſhops in the Church of Rome, hath bene interrupted, &c. Now the queſtion here intended, is not of ſucceſſion of doctrine, by which ſleight, diuers of our Aduerſaries uſe to decline the teſtimonies of the ancient Fathers, alledged by vs for ſucceſſion, but onely of externall ſucceſſion of Biſhops and Paſtors, &c.*

Anſw. 1. Few men are better able to diſcouer a Thraſo then your ſelfe, being no meane artiſan in this myſterie: and yet you are here miſtaken, ſaying; Doct̃or White Thraſonically boated, &c. For without any word or ſigne of oſtentation, he onely affirmeth, *That our Engliſh Biſhops ſucceed lineally in their places, from the firſt Apoſtles of our land*: which is a matter more eaſie to be pro- ued, then that Pope Paul now liuing, ſucceedeth Hildebrand or Gregorie the ſeuenth.

2. Where you ſay, that the queſtion intended by Doct̃or White, is not of ſucceſſion of doctrine: his owne words reprove you, ſaying; *Lineall ſucceſſion is, when the perſons ſucceed as well in doctrine as place.* Page 412. and after againe; *We do not deny but they haue a ranke of Biſhops externally ſitting one after another, but lawfull ſucceſſion ſtands not herein.* From whence it appeares, that Doct̃or White

o Hof contra
Brent. l. 5. p. 233.
Quando nos de
successione glo-
riamur, de eo
gloriamur quod
in Episcoporum
Catholicorum
quorum loca
tenemus, doctri-
nam succeffe-
rimus.
Stapl. Rel. c. 1.
q. 4. ar. 2. no-
tab. 1. Successio
de qua agitur,
nec locorum
tantum est, nec
personarum:
sed etiam veræ
atque sanæ do-
ctrinæ successio.
Et princip. doct.
l. 13. c. 6.
Gr. Val. to. 3. d. 1.
q. 1. p. 7. §. 25.
Bellar. de ec-
cles. l. 4. c. 8.
Gretl. def. Bellar.
de verbo Dei,
pag. 1720.
p Successio per-
sonalis nulla est,
vbi successio do-
ctrinæ coniun-
cta non est.
Stapl. l. 13. c. 6.
princip. doct.
q Stapl. ib. Græ-
cæ Ecclesiæ, ab
ipsis Apostolo-
rum fundamen-
tis, personarum
successionem, demonstrare possunt.

White speaketh of succession, as it is described by your Doctors^o, and wherof there be two parts; one as it were the outward body; to wit, locall and lineall succession of person: the other is as the soule, or the animalizing part, to wit, the succession of doctrine. And surely you are disposed, euen to proclaime your selfe a lyer, who terme it a sleight and euasion of the Protestants, to cal for true doctrine in lawfull succession, seeing your selues make the same essentiall P in succession, and deny the Greeke church q, which hath personall succession as wel as yours, to be a true Church, because of hereticall doctrine.

T. W. *Doct̃or White denying, that the Roman Church hath externall succession of Bishops and Pastors, uttereth a malicious lye, and is controlled by his owne brethren: for the Centurists in the tenth Chapter of euery Century do elaborately set downe the particular succession of the Bishops of Rome, euen from Saint Peter to their owne time. Doct̃or Fulk in like manner saith; You can name the notable persons in all ages, in their gouernment and ministerie, and especially the succession of the Popes, &c.*

Ans̃w. 1. Doct̃or White speaketh of true and lawfull succession, and you produce testimonies out of Doct̃or Fulke and others, for succession in generall. 2. The Centurists^r report the interruption of lawfull succession in your Roman Church, by schismes of Popes, and also the corrupt entrance of many Popes into the Papall throne; which argueth, that they iustified not your succession as lawfull, but onely for Storie, related the same such as it was. 3. You affirme, that the Centurists set downe the particular succession of Roman Bishops vntill their own age, whereas their work endeth in the 1300. yeare, which

1 Centur. 12. cap. 8. pag. 1189.

was

was 250. yeares before their owne age : and within this time there haue hapned certain ſchiſmes, and ruptures of perſonall ſucceſſion^f.

T. VV. *Caluin flatly denyeth ſucceſſion to be found in his Church : So dangerously wounding himſelfe with that ſentence of Auguſtine, The ſucceſſion of Priests from the very ſeate of Peter, vntill this preſent Biſhop, doth iuſtly hold me in the boſome of the Church.*

f Reade part 1.
chap. 3. paragr. 3
obſeru. 2. prop. 2

Anſw. Caluin in the place mentioned by you, onely ſaith ; *That God in our time raiſed vp Euangelists, whoſe calling was extraordinarie :* but he affirmeth not in generall of all Proteſtant Biſhops and Paſtors, that they wanted externall ordination, neither intermedleth particularly with the Church of England, whoſe Biſhops and Miniſters at the firſt had their outward ordination from the former Church.

2. Saint Auguſtines^t testimony, who ſpeaketh of ſucceſſion when it was lawfull and incorrupt : of ſucceſſion which had truth of doctrine ioyned with it : *Begun with miracles, nourished with hope, increased by charity, confirmed by antiquitie as well of doctrine as outward ſtate, reaching to the Apoſtles, woundeth not Maister Caluin :* but ſheweth how much you are degenerate, who are able at this day to ſhew no ſucceſſion of biſhops in your church agreeing to the deſcription of Saint Auguſtine. And this Father in that very place^u, affirmeth ; that *manifeſt truth is to be preferred before ſucceſſion, and all outward meanes, whereby he was holden in the Church ;* and therefore he maketh not perſonall ſucceſſion principally or alone, a note of the Church.

t Aug. to 6. cont
epiſt. Manich.
c. 4.

Tenet authori-
tas, miraculis
inchoata, ſpe
nutrita, charitate
auſta, vetuſtate
firmata, &c.

u Quæ quidem
(veritas) ſi tam
manifeſta mon-
ſtratur, vt in du-
bium, venire nō
poſſit, præpo-
nenda eſt om-
nibus illis rebus
quibus in ca-
tholica ſententia,

T. W. *Our vniinterrupted ſucceſſion is infallibly eui-
denced by our Aduerſaries acknowledgment of the continuall*

vi.

visiblenesse thereof, since the one doth reciprocally imply the other, &c.

x Stapl. doct.
princip. l. 13. c. 6.
Nec vbi adhuc
durat talis per-
sonalis succes-

sio, catholicæ tamen successioni, quicquam habere affine, aut simile: quia propter hæreses quas tenent, & schisma quod faciunt, legitima illa successio non est.

Ans. Your visibility may proue some kind of outward succession, but it proueth not lawful succession, as appeareth by the Greeks^x, whose Church hath alwaies beene visible, and yet according to your censure, their succession is corrupt.

Vntruth 30. Concerning Maister Luther his life and manners.

T. W. *whereas the Doctor becommeth Luthers Encomiast, and much laboureth to free his life and death from obloquy and infamy, affirming, that whatsoever touching his life, may seeme worthy of reprehension, is onely forged by his Aduersaries: I will by deliuering the confession of Luther himselfe, and the testimonies of learned Protestants conuince the shamelesse vntruth, &c.*

a Orat. 1. ad
Eunom.

Ως αὖτε αἱ μωραὶ
τοῖς θραύμασιν.
οὕτω τοῖς ἡμετέ-
ροις ὁπτιδενταί,
εἴτ' αὐτοχρήμασι
χρῆ λένειν, εἴτε
ἀμαρτήμασι.

pag. 196.

b Flor. li. 1. ep. 15

Ans. Gregory Nazianzene^a, reporteth of the Eunomians, that they were deficient in maintaining their opinions, and thereupon laboured to credit themselves by defaming their Aduersaries the Orthodoxe professors: and euen as flies fasten vpon galled backs and sore places, so they fixed themselves vpon personall infirmities to deface right doctrine.

T. W. (*Qualibet in quemuis opprobria dicere seuus^b,*) obserueth this method: After many calumnious reproches formerly darted against D. White himselfe, and other Ministers, he closeth vp the traine of his second part with

with certaine stale abuses against Martin Luther.

His pretext of libelling against him is a speech of my Brothers, wherein he reproveth the malicious deportment of Coclæus, Lindanus, &c. against Luther, and produceth Erasmus and some other, giving testimonie of his integritie. But Doctor White did not so highly commend Luther, as though he had bene a celestiall Angell, and inculpable in all his sayings and deeds, or free from whatsoever might seeme worthy of reprehension, as T. W. hauing a loose tongue, pretendeth. S. Hieroms speech^c is remarkable, *Where shall you find any, in whose manners some blemish, like a wart or mole in a faire body, may not be espied?* And if the Prophets Esay, Daniel, &c. Esa. 6. 5. and 64. 6. Dan. 9. 5. and the Apostles of Christ confesse their frailtie, Rom. 7. 24. 1. Ioh. 1. 8. Let it be no reproch to the Protestants that Luther was a sinner.

T. W. *I will insist onely in two points: 1. In displaying Luthers sensualitie. 2. His pride.*

His lust and incontinenzie is prooued by his words and confession. He giueth counsell: If the wife will not, or cannot, let the maid come.

Answ. This speech being diuorced from the occasion whereupon it was vitered, and from the other parts of the discourse, seemeth grosse: But the whole contexture being laid together affordeth no more but this: That if a disobedient wife refuse to liue with her husband according to the Apostles rule, 1. Cor. 7. 3. And by her obstinacie giue occasion of adulterie, the husband may threaten her with diuorce, and cutting her off from his flesh. Eccles. 25. 26. And terrifie her with the example of Queene Vashtai, who being rebellious was put away, and Hester a maid was chosen in her place. Hest. 1. 12. And if vpon admonition of her husband

Aa

band

d Luth. tom. 6.
de vita coniug.
par. 2. de diuort.
e Bos. de sig. 1. 12.
c. 3. Fas esse de-
cernunt cum an-
cillis concum-
bere, &c.
Serrat. Iesuit.
cō. Helt. 1. q. 12.
Campion. rat. 8.
Coccius thesaur.
par. 1. de sig. ec-
cles. pag. 1125.

band and others, she still continued obstinate, Luther esteemed this to be a kind of desertion. 1. Cor. 7. 15. And iudged it a lawfull cause of diuorce^d. Now although this opinion of his concerning diuorce, be not so iustificable: yet the Papists do shamefully abuse him, in detorting his words to a giuing libertie^e to adulterie and dishonestie, which he neuer intended.

T. W. *Luther hath these speeches: As it is not in my power that I should be no man, so it is not in my power that I should be without a woman. It is as necessary, as to eat, drinke, purge, &c. I am almost mad through the rage of lust and desire of women. Eight dayes are now past, wherein I neither write, pray, nor studie, being vexed partly with temptation of the flesh, partly with other trouble, &c.*

f Colloq. men-
sale,

Ans. 1. Some of these speeches are taken out of a counterfeit Treatise^f, going vnder the name of Luther, 2. Other of these sayings are peruered to a false meaning: for Luther intendeth no more, but that in regard of such persons as are not called by God to a single life, and haue not receiued the gift of continencie, the obtruding of forced chastitie is a violence to nature: a resisting of Gods ordinance, and a cause of intollerable filthinesse. And against them which by externall bonds and lawes did endeavour to make men chaste, being indeed inept thereunto: he saith truly, *It is no more in the power of man to alter the constitution of nature in this kind, then in other naturall conditions: as eating, drinking, purging, &c.* Martin Luther liued in a time wherein the contagion and sulphurean smoke of Papisticall whoredome, darkned the Church, and infected all the world with filthinesse*: and

* Summa Præ-
dic. de Luxuria,
lect. 7. Fatui lec-
tatores, & spe-

cialiter sacerdotes illas (ancillas) infatuant dicentes illud peccatum (luxuriam) minus esse quam
fir: & se non esse sacerdotes nisi quando sint in Missa.

there-

therefore he was more vehement in reprovuing their hypocrisie, which for the maintenance of this tainted single life depressed matrimonie: and in his zeale against this horrible hypocrisie; he vttered some broad speeches, which being set vpon the racke, may seeme inconuenient.

But could our Aduersaries produce out of Luther any such positiue doctrine as we reade in some decretall Epistles of the Popes: to wit, *that all things in this world, and among the rest, mens wines ought to be common*: we should suspect Luther in such sayings to haue bene guided with no good spirit.

T. W. *Luthers pride is accused by sundry learned Protestants; Zuinglius saith: Behold how Sathan laboureth wholly to possesse this man. Oecolampadius admonisheth him to beware, lest being puffed vp with arrogancy and pride, he be seduced by Sathan. Urbanus Regius: God by reason of the sinne of pride, wherewith Luther was puffed vp, hath taken away the true spirit from him as he did from the Prophets, 3. booke of Kings 22. and in place thereof hath giuen him a proud, angry, and lying spirit.*

Ans. 1. It falleth out many times that holy men in the heate of contention do censure each other ouer hardly^h, and yet charitable censors vse not to ballance their liues in generall by the reproch and accusation of their Aduersaries.

2 It is possible for a good man at some times to be elated with pride. 2. Chron. 32. 25. transported with anger. 1. Sam. 25. 13. And Dauid a man of a perfect heart, was guided by Sathan in one of his actions. 1. Cron. 21. 1. The holy spirit of God forsaketh iust men in some

Aa 2

actions,

g Clem. Rom. ep. 5. Communis vltus omniū, quæ sunt in hoc mundo omnibus hominibus esse debuit, &c. In omnibus autem sunt sine dubio coniuges

h Hierom ag. Rufin. 1 Epiphanius ag. Chrysostom.

i Lomb 4.d.14.
Albert. 1b. d.
21. 22.
Richard. 1b.
ar. 8. q. 2.
Scot. 4.d. 22. q. 1.
Gab. 4. d. 14 q. 3.
ar. 3. d. 3.
Almain q. 1. ar. 2
Occham. Marfil.
Durand. 1o. Me-
dina. Valqu. &c.

actions, and corrupt affections may transport and blinde them, vntill diuine grace reuiuing in them, they are restored, and deliuered from the tentations of Sathan. And our Aduersaries acknowledge, *That iust men may fall into mortall sinneⁱ, and although they cease to be iust, during the time that such sinne hath dominion ouer them: yet when they are recouered by repentance, their former iustice is re-imputed vnto them.*

This might befall Luther and any other godly man; and during the time he persisted in error, other Protestants might admonish and reprove him, and yet againe, vpon his ceasing from his froward waies, acknowledge him to be the seruant of Christ.

T.W. *Now hauing displayed in part, Luthers deportment, &c. I referre to the Readers consideration: 1. Whether our Doctor did auerre an vntruth or no in iustifying, that whatsoever could be produced against Luthers life and conuersation, was malignantly forged by vs his enemies.*

k Aug. de Ciuit
Dei, l. 14. c. 9.
Nunc satis be-
ne viuatur, si sine
crimine, sine
pecc. autem &c.
l Anton. sum.
hist. p. 3. c. 7. §. 11
Coram Deo te-
stificor, ita pu-
rum inueni, sicut
puerum quinq;
aenorum, qui
nunquam leussit
sua carnis con-

Answ. 1. Doctor White neuer intended to iustifie Luther, or any other seruant of God in euery personall^k action (but it is common with you, to magnifie sinfull men^l in this maner.) The summe of that which he professeth, is; That Luther was an holy man, free from the foule and grieuous crimes objected against him, and that many Roman Popes haue liued and died worse then he. And against this T.W.P. hath brought nothing, but endeououring to doe his worst, produceth onely a few broken sentences, diuorced from the body of his discourse, and peruered against his meaning: and alledgeth some Protestants,
tagium, nec habuit alicuius mortalis criminis in voluntate consensum. Tho. Aquin. Nunquam habuit motum inanis gloriæ. Surius de S. Francisc c. 14. Tanta in eo carnis ad spiritum erat concordia, tanta obedientiæ promptitudo, quod cum ille ad omnem piteretur sanctitatem pertinere, ipsa non solum non repugnaret, sed præcurrere piteretur.

who

who in an opposition which hapned betweene Luther and them, reprove his deportment in that particular businesse. And from hence it appeares, that in truth you haue nothing to except against him, and that he was a most worthy man, considering that notwithstanding your wicked eye which hath searched euery corner to detect him, you cannot finde where to fasten your nailes.

T. W. *The second, (and that much more importing) whether it standeth with probability of reason, or the accustomed course of Gods proceeding; to make choise for the restoring and replanting the truth of his Gospell, of a man, whose course of life, writings, and doctrine, do breathe onely pride, contumacy, sensualitie, Sardanapalisme and luxurie.*

Ans. Although God at sundry times by the preaching and ministerie of wicked persons, do plant grace in others; euen as he fed Elias by Rauens, 1. King. 17.6. being vncleane birds, Deut. 14. 14. and according to Saint Augustine, *Such is the power of diuine grace, that by euill men it winneth good, and by such as be reprobate and wicked, it gathereth the iust*: Yet I assent herin to T. W. P. that it scarce standeth with the accustomed order of Gods prouidence, to make choise of a man, whose course of life, writing, and doctrine, doth breathe out onely pride, luxurie, &c. for the restoring and replanting of the truth of his Gospell. And from hence I inferre two things: 1. That it is improbable, that the frame of religion should leane vpon the shoulders of Popes, and that conuersion of countries hath beene wrought by them, considering, that (as D. Stapletonⁿ affirmeth,) *There can scarce any wickednesse (heresie excepted) be deuised, or named, where with the Roman Sea hath not beene defiled in a shameful manner since the 800. yeare.* And before him Papirius Masson:

n Stapl. Rel. c. 7.
q. 5. ar. 3. pa. 158.
Ad reliquas vexationes accesserunt enormia & horrenda Rō. Pontificum peccata & flagitia: vix enim vllum peccatum sola heresi excepta, excogitari poterit, quo illa sedes turpius maculata non fuerit, maxime ab anno 800. & infra, &c.

* Papir. Maffon.
de episc. Urb. l. 6.
in Paulo 3. In
Pontificibus, ne-
mo hodie fan-
ctitatem requi-
rit. Optimi pu-
tantur, si vel le-
uiter boni sint,
vel minus mali
quam ceteri
mortales esse
soleant.

No man at this day looketh for any sanctitie in Popes. They are reputed exceeding good, if they be good in any small measure, or lesse wicked then other men vse to be *. 2. It is probable, that Luther was an holy man, because God by him did restore and replant the truth of his Gospell.

But whereas in your conclusion, you defame Luther with sensualitie, Sardanapalisme, and luxurie: I doe not a little maruell, that you are so profuse in words, and so sparing in proofes: for you haue onely produced testimonies of vnseemely words vttered by Luther: but you are not as yet able to take him for any leud or vicious deed.

T.W. I will end with Luther, from whom you did originally sucke your lying doctrine: onely since you are entred with our vulgar multitude into the number and catalogue of our Euangelicall Prophets, I would wish such your followers, to entertaine an impartiall view and consideration of this, & other your forgerie and sleights: which if they doe, they shall finde you are guided by the ghostly enemy of mans soule, who once said, I will goe forth, and be a lying spirit in the mouth of all his Prophets.

Answ. Whosoever doth impartially consider your proceeding, may perceiue that you raile well, but reason badly. D. White was a plaine teacher, and brought vp in no forge. And whereas you thwart him with the ghostly enemy of mans soule, beware lest your selfe be this enemy his interpreter, or carrie his traine. To the Reader I will multiply no words, onely thus much I affirme, that if he indifferently compare your cauels and Whites answer, *Inueniet conuicta conuitia*, He shall finde rayling conuincd by veritie.

Finis secundae partis.

An



An Answer to the third part of T.W.P. his objections, concerning Impertinencies and absurd illations.

T. W. P.

Having in the two precedent parts, set downe many corruptions and lies (coined by your selfe, and not) by M. White. It now followeth, according to my intended method, (of impudencie and calumniation) that I (being more fit for a stage, then the Doctors chaire) display diuers of his absurd and impertinent inferences, (which are made to seeme so by your depraving.) For these three points, to wit, corrupting, lying, and idle or absurd disputing, are the three severall heads (the three fold basis, whereupon the frame of Poperie leaneth) whereof the whole worke of this Treatise is wouen.

Now touching those his Impertinences, the Reader is to conceive, that they consist in his alledging of such testimonies, both of Scriptures, Fathers, and Catholike writers, as being truly set downe, do not neuerthelesse impugn that point of our Catholike doctrine, against which they were by him so urged.

Ans. 1. It seemes the Doctors illations are more sufficient then you pretend, because you decline the weight of them, as you find them in him; and haue your selfe, ac-

according to your blacke myserie, distorted and mis-shapen them, to make them appeare absurd.

Publ. Mimus.

Nihil est, quin male narrando possit deprauarier.

2. Your selfe in euery passage, transgresse in the same kind of absurd reasoning, wherewith you charge your aduersarie; and your whole Treatise scarce affoordeth one tollerable consequent.

Let the Reader consider these few examples, among many:

God is not a God of dissention, but of peace, 1. Cor. 14 33. *Ergo*, the Protestants Church, because there is some discord in the same, is a false Church.

Psal. 19. He hath set his tabernacle in the Sunne. *Ergo*, the Church teaching incorrupt doctrine in all points, is euermore gloriously visible.

The Church of England hath altered the Seruice book of King Edward. *Ergo* it is mutable and inconstant in the substance of religion.

Pope Iulius claimed authoritie and voice in the Councell of Antioch: *Ergo* the supremacie of the Pope, according to the present tenet of Iesuites, was receiued in the Catholike Church in Iulius his dayes.

The Church hath alwaies bene visible: *Ergo* it hath alwaies had a lawfull succession of Bishops and Pastors. Witnesse the Greeke Church.

3. If you can so clearely discern insufficient arguing, and wrong connexion of conclusion and premises in D. White: how happeneth it, that you and your fellowes are as blind as moles in obseruing the foule impertinencies of your own Popes and Doctors, even where they maintaine the weightiest articles of your faith?

*Extr. de maior.
& obed. c Nos
Sanctorum.

Boniface* 8. reasoneth for the supremacie, the grand article

article of your superstition, as followeth: Christ said to Peter, *Feed my sheepe*: *Ergo* the Pope is vniuersall monarch of the Church.

The disciples say, Here be two swords: *Ergo* the Pope hath spirituall and temporall iurisdiction.

Christ commanded Peter, to put his sword into the sheath: *Ergo* the temporall sword must be at the Popes command.

Paul saith, *All power is of God*, and the things which be of God, are ordinate: *Ergo* the temporall sword is subiect to the Popes authoritie.

Moses saith, *In the beginning*, not in the beginnings, *God created heauen and earth*: *Ergo* there must be one vniuersall monarch of the visible Church.

Pope Innocent^a proceedeth in the like kinde, as followeth: Deuteronomie is a second law, and causes of bloud, in Deuteronomie, came before the Priest: *Ergo*, in the new Testament, which is a second law, they must be decided by the Pope.

Pope Alexander^b profoundly argueth for holy water, from the ashes of a cow, Numb. 19. &c.

Siricius and Innocent^c from Leuit. 11. *Be ye holy, because I am holy*; and from Rom. 8. *They that be in the flesh, cannot please God*; inferre, *Ergo* Priests marriage is vnlawfull.

The Schoolmen and Iesuites illations out of Mat. 16. and Ioh. 21. for the supremacie, are so dissolute, that one may as easily make ropes of sand to hang together, as the conclusions and premises of such arguments to cohere.

4. The testimonies of holy Scripture and other Doctors, produced by M. White, are not therefore impertinent,

^a Ca. per venerabilem. l. 4. tit. 17. c. 13. decretal

^b De consecr. d. 3 ca. Aquam sale, &c.

^c Siricius ad Hincm. Tarracon. to. 1. concil. Grat. d. 3 l. c. Tene. Bellar. de matrim. l. 1. c. 5.

d Chrys. serm. 2.
sup. Rom. Ea est
ratiocinationū
natura, ut laby-
rintho cuidam
ac Gryphis simi-
les sint, nullum
prorsus finem
habentes, neque
permittentes
sermonem su-
per petra cer-
titudinem con-
sistere, radicem
& principium
ex arrogantia
ducentes.

inent, because Romists by^d colour and shift of wit can e-
uade them: for if these hucksters might haue the hamme-
ring of Christ and his Apostles illations, their skill and
conscience would serue them (the Catholicke cause so
requiring) to make the same a nose of waxe: and had the
Sadduces and Pharises bene trained vp in the Iesuiticall
forme, our Sauours consequent about the resurrection,
Math. 22. 32. or concerning his dominion, Math. 22. 45.
or his prooffe against the Pharises, Ioh. 8. 39. *If you were
Abrahams children, you would doe the workes of Abraham,*
would easily by these hypocrites haue bene defeated. A
serpentine wit, attended with superstition and malice,
can easily find euasions to escape, and weapons to oppose
against the truth.

T. VV. *But howsoeuer it is, I am to aduertise the Reader,
that in perusing such authorities produced by Master White,
he would euer recurre to the true state of the question; and
particularly, that he would apply the said sentences to that
very point, or touch, wherein the life of the question consi-
steth: and then he shall find, how rouingly and wandringly
they are directed, still glancing by, vpon some wilfull or ig-
norant mistaking or other, neuer reaching the marke inten-
ded.*

Answ. I intreate the Christian Reader, in all disputa-
tions betweene Papists and vs, to obserue this admoni-
tion, and to fixe his vnderstanding vpon the true state of
the question: which if he performe, he shall find that ve-
rified of the Romists, which Saint Augustine said of the
Donatists: *Right sayings, illustrious for veritie, do these men
obscure with peruerse expositions.*

T. W. *That we may the better behold how valiantly our
Minister impugneth all Traditions, we are here to call to
mind*

mind what the Catholike Church teacheth in this point.

Answ. In your very first entrance you depart from the state of the question, and falsifie the Doctors Tenet: *who impugneth not all Traditions, but admitteth such as are subordinate and homogenious to the Scripture, yea all those which you are able to proue Apostolical, by the generall testimony of the Church.*

T. W. Then it teacheth, that the word of God is to limit and confine our faith, & that nothing is to be accounted matter of faith, but that which receiveth prooffe from thence.

Answ. Your great Doctors say otherwise. Bosius ^e: *The Scripture is not to be placed among the principles of faith.* And Stapleton ^f, *Our faith dependeth not upon the sole word of God, (either written or unwritten) but upon the voyce of the Church speaking unto vs.* And Bellarmine ^g; *The definitions of generall Councils, and the decrees of Popes are principles of faith, with the holy Scripture.* And Gretser ^h; *The definition of the Pope is as authentically as the Scripture.* And the Council of Basill ⁱ; *The custome of the Church is of equall authority, and to be received with the same pious affection with the Scripture.*

T. W. Hereupon it teacheth, that the word is either written, namely the Scripture: or else deliuered by Christ and his Church, namely Tradition. Both these we beleue to be of infallible authoritie; because they proceede from them who were immediatly inspired, &c.

Answ. There is a riddle in your words. For conioyning Christ and the Church, if you meane that Christ & the Church of his Apostles deliuered this traditionarie word which you stand for, I freely grant you euery part of this word, if you can reduce it (which is impossible) by the current of all precedent ages to Christ and the Aposto-

^e Bosius de sig. l. 16. c. 10. Scimus

articulos, esse veluti principia quædam, quibus præ cunctis habenda fides: at Scriptura non refertur inter eiusmodi principia, &c.

^f Stapl. Rel. c. 4. q. 1. ar. 1. ad. 4.

^g Bellar. de concil. l. 2. c. 1.

^h Def. Bellar de verbo Dei, l. 3. c. 10.

ⁱ Basil. Concil. resp. Synodal. to. 4. Concil. Su-

rij, pag. 143. 145.

k In chir. Col.
expof. fymb.
Puritas doctri-
næ expendenda
eft, non fecun-
dum traditio-
nem præfentis,
aut huius, vel il-
lius particularis
ecclefiz, huius
vel illius inter-

pretis, fed fecun-
dum traditio-
nem, ab initio,
à temporibus
Apostolorum,
concordi Pa-
trum fententia,
ad nos v. que de-
ductam.

I Grefl. def. Bel-
lar. de verb. Dei,
l. 4 c. 9. pag.

1713. 1715.

Bo. de fig. l. 3.
c. 6.

m Chryf. in Gen
hom. 14. Videte
quanta aburdi-
tas & quanta
blafphemia,
quando quis
non ipfum di-
uinæ Scripturæ
c. monem fequi-
tur, fed ius opi-
nionibus locum
dat, quæ men-
tem disturbent,
&c.

n Digreff. 3.
pag. 13.

postolike Church^k. But if by the Church you vnder-
stand the present Roman Church^l, and will haue those
Traditions^m a part of Christs word, which your Pope
hath brought in, and which want the vndoubted testi-
mony of the primitiue Church, I affirme; that this word
is so farre from being equall to sacred Scripture, or any
part of the rule of faith, that the same is the doctrine of
Diuels.

*T. W. Written or vnwritten are but extrinsecall, and not
of the true and inward reason, of being the word of God.*

*Ans. Written and vnwritten, considered in them-
selues be many times accidentall: But if the Gospell and
Testament of Christ be onely written, and no part there-
of nuncupatiue, then to be written, is a condition essen-
tiall.*

*T. W. Our Doctör, to proue that the written word is one-
ly the rule of faith, and consequently that there are no Tradi-
tions of the Church, which may also in part be a rule thereof,
urgeth seuerall places of Scripture. Prou. 2. 1 9. Esa. 8. 20.
Mal. 4. 4. Luke 16. 9. Now that the Reader may see, how wel
these texts are applied to the point controuerted, I will set some
of them downe in forme of argument, &c. The Scripture
will make a man vnderstand righteousnesse and iudgement,
and equitie, and euery good path: ergo now in the time of
Christianitie there are no Traditions, but the Scripture of the
old Testament is the onely rule of faith, &c.*

*Remember the law of Moses my seruant, &c. They had
Moses and the Prophets, ergo no Traditions, &c.*

*Ans. 1. Doctör White in this placeⁿ, produced
many other Texts of holy Scripture. 2. Tim. 3. 15. 2. Pet.
1. 19. Apoc. 22. 18. 1. Cor. 4. 6. and proueth his conclu-
sion not from any one sole testimony, but from all the
places*

places coniunctly; euen as the Apostle, Rom. 3. 10. &c. and Hebr. 11. throughout, proues a position by many Texts, which doth not so euidently follow vpon any one.

2. Whereas D. White hath expressly set downe his owne consequent, this Sophisticator in stead thereof, substitutes a mishapen birth of his owne creation. Doctor White argueth from the premised testimonies, in manner following: *The holy Ghost speaking of the Scripture, affirmeth; That the same is able to informe vs to euery good work. 2. Tim. 3. 15. and to make vs wise to saluation: to teach vs Christ crucified, wherein is the summe of our saluation, to giue vs light in darknesse, to beget our faith: and we are reuoked from all other teachers to the Scripture, Esa. 8. 20. Luke 16. 29. And there is no counsell, no comfort, no doctrine, no resolution needfull for vs, but there it may be found; and the holy Ghost deliuereth the like concerning no other doctrine; ergo, the Scripture is the onely rule.*

T. W. *what reference haue these Texts with the rule of Faith, the which is not so much as glanced at in any one of them?*

Ans. 1. Bellarmine * himselve produceth many of these Texts, to wit; Esa. 8. 20. Math. 22. 29. Iohn. 5. 39. 2. Pet. 1. 19. &c. to proue, that the holy Scripture is a rule of faith, and therefore they haue reference thereunto. * Bellar. de verbo Dei, l. 1. c. 2.

2. *That is a rule of faith, which is appointed by God as a doctrine and law to direct and gouerne our beliefe and spirituall actions. But according to sundry Texts alledged by Doctor White, the sacred Scripture is such a doctrine and law, ergo, &c. Esa. 8. 20. Mal. 4. 4. it is called a Law, 2. Pet. 1. 9. the most sure word, whereunto we must attend as a light, &c. 2. Tim. 3. 15. It instructeth and maketh wise to saluation,*

tion. It is written, that we may be certaine of that wherein we are instructed, Luk. 1. 4. and that we may (by a right faith) beleue in Christ Iesus, Ioh. 20. 31. Christ referred him that desired to be saued, to the Scripture for direction, &c. Math. 22. 29. &c. Hence it followeth, that the Scripture is a doctrine and law appointed by God, to direct our faith and manners, and so is a rule, &c.

T. W. Why should the old Testament be a patterne for the faith professed in the New Testament? *Since all Christians do grant, that the time of grace is enriched with many priuiledges, whereof the old law was altogether deprived?*

Ans. 1. You were best to demand of our Sauour Christ and his Apostles, why they alledged so many testimonies of the old Testament, and permitted their doctrine to be examined by the law and the Prophets, Ioh. 5. 39. Act. 26. 22. if the Old Testament be no part of the rule of the faith professed in the New?

2. The Apostle Paul speaking of the whole Scriptures, whereof the Old Testament is a moiety, saith: *They are able to instruct or make wise to saluation through faith, which is in Christ Iesus.* And Saint Peter writeth to Christians, *we haue the more sure words of the Prophets, whereunto you do well to attend, as vnto a light shining in a darke place.* 2. Pet. 1. 19.

T. W. After these and such like Texts of Scripture, he descendeth to proue the foresaid point from the testimonies of the ancient Faithers, &c. He alledgeth Tertullian, saying; The Scripture is the rule of faith: which we grant, that it is regula partialis fidei, a rule of our faith in part: but hence it followeth not, that it is a totall, intire, and sole rule of faith, without Traditions, &c.

Ans.

Ans. If according to Tertullian^o in the foresaid book, nothing may be receiued as dogmaticall in Religion, but that which is written, then the holy Scripture is the onely rule: but Tertullian saith; *Let the new forge of Hermogenes teach, that this is written; and if it be not written, let him feare the woe denounced to them, which adde or take away.*

^o Tertull. cent. Hermog. c. 22.

Officina.

T. W. He alledgeth Saint Augustine P, thus writing: This controuersie depending betweene vs, requireth a Iudge: let Christ therefore iudge, and let the Apostle Paul iudge with him, &c. *As if Christ and his Apostles could not as well speake in Traditions as in writing: or granting, that that particular controuersie there meant by S. Augustine, was proued from the writings of Saint Paul, therefore all other Articles of Christian religion should thence also receiue sole prooffe.*

^p Aug. de nupt. & concupisc. l. 2. c. 33.

Ans. 1. The Iesuites deny that Christ and Saint Paul are a iudge of controuersies, as they speake by the Scripture, but as they speake by the Pope 2. Saint Augustine in the place alledged, produceth our Sauour and Saint Paul, giuing iudgement by the Scriptures. And he nameth sundry places of Scripture, Math. 26. Rom. 8. Rom. 4. Math. 19. but maketh no mention of Traditions, or of the Pope.

^q Crest. def. Bel. lar. de Script. l. 3. c. 4. Spiritus sanctus, &c. non est iudex controuersiarum ut per Scripturam loquitur, sed ut per ecclesiam eiusq; caput loquitur.

3. Whereas you restraine Saint Augustines words to that particular controuersie onely: my brother in his book ioyned another sentence of this Father^r to the precedent, wherein he yeeldeth the priuiledge of indubitate veritie to Scripture onely, saying; *If a matter be grounded vpon the cleare authoritie of holy Scripture, &c. It is to be beleeued without all doubt: as for other witnesses and testimonies, vpon whose credit any thing may be vrged to be beleeued,*

^r Aug. ep. 112. ad Paulin,

it is lawfull for thee to credite or not to credite, according as thou shalt perceine the weight and desert, &c.

T. W. Gregorie Nissen calleth the Scripture a streight and inflexible rule for those points it proueth, not generally.

f Greg. Nissen.
orat. de ijs qui
adeunt Hieroso-
lyma.

Ans. Gregories words^f are, *Si ad regulam ipsam respiciamus, &c.* If we haue respect to the very rule, which God hath giuen vs, &c. And then he alledgeth holy Scripture, where obserue; first, that he mentioneth no more rules but this one. 2. adding the word *ipsa*, to rule, he declareth the same to be an adæquate and onely rule.

T. W. S. Augustine saying; whatsoeuer thing it be that a man learnes out of the Scripture, if it be hurtfull there it is condemned, if it be profitable there it is found: speaketh of vertue and vice, of both which the Scripture most fully discourseth: But how it may condemne Apostolical Traditions, which may deliuer supernaturall and high mysteries of faith, I leaue to the censure of any iudicious man.

t Greg. Va. to. 3.
d. 1. q. 1. p. 7. Do-
ctrinae quædam
dogmata, aut
morum insti-
tuta.
u Aug de doct.
Christ. l. 2. c. 41.

Ans. Then it seemes you acknowledge the perfection of the Scripture in things concerning vertue and vice: but herein you disagree with your fellowes^t, who make things morall as well as doctrinall, the obiect of Tradition. 2. Saint Augustine^u in the ninth Chapter of the same booke, expressly opposeth your restriction, saying; *In the things which are plainly set downe in holy Scripture, all those things are found which containe faith and good manners.*

x Tb. Aqu. com.
1. Tim 6. lect. 1.
Si quis aliter
docet, &c.

T. W. Thomas Aquinas, who saith; the doctrine of the Prophets and Apostles is canonicall, because it is the rule of our understanding: speaketh not peculiarly of the Scripture, but in generall of the doctrine of the Prophets and Apostles, which whether it be written or vnwritten, is canonicall.

Ans. Thomas in the place alledged^x, speaketh of the doctrine

doctrine of the Prophets and Apostles, whereunto Moses, Deut. 4. 32. and Saint Iohn, Reuel. 22. 18. commandeth that no man shall adde or put to any thing : but this word of Moses, and of Saint Iohn was written, Deut. 31. 9. Reuel. 1. 19. and 22. 18. 19. Therefore Thomas of Aquine by the doctrine of the Prophets and Apostles, vnderstandeth their doctrine written in the holy Scripture.

T. W. *Azaine he vrgeth Saint Thomas the second time; Our faith resteth and staieth it selfe upon the reuelation giuen to the Apostles and Prophets which wrote the Canonical bookes, and not upon Reuelation, (if any such haue beene made) to other Doctores. But who denies that the Prophets and Apostles did write the Canonickall bookes? or who teacheth that our faith ought to rest upon the reuelation of other Doctores, then the Prophets and Apostles?*

Ans. 1. Aquinas² in the place alledged, speaketh of the bookes of Canonickall Scripture, and not onely of the Writers of those bookes. *Solis scripturarum libris, &c. To the bookes of holy Scripture onely.* 2. He attributeth infallibility of doctrine to those bookes onely, and maketh the arguments taken from thence to be necessary. 3. He excludeth from this prerogative and perfection all other authorities whatsoever. Reade his words in the margin.

T. W. *Who teacheth, that our faith ought to rest upon the reuelation of any other Doctores then the Prophets and Apostles?*

Ans. Doctor Stapleton writeth thus^a: *Euen as we beleue God reuealing vs any thing, because he is true and can-*

y Gress. tract. de agnosc. Script. can. Hæc testandi de Scripturis canonicis auctoritas, nec a Prophetis est in ecclesia, nec ab Apostolis, &c. 2 Aq. 1. q. 1. ar. 8. ad. 2. Auctoritatibus canonicæ Scripturæ, vtitur proprie ex necessitate argumentando: auctoritatibus vero aliorum doctorum ecclesiæ, quasi arguendo ex proprijs, sed probabiliter. Innotitur enim fides nostra reuelationi Apostolis & Prophetis factæ qui canonicos libros scripserunt: non autem reuelationi, si quæ fuit

alijs doctoribus facta: vnde dicit Aug Solis Scripturarum libris, qui Canonici appellantur, didici hunc honorem deferre, vt nullum authorem eorum in scribendo errasse, aliquid firmissime credam: alios autem ita lego, vt quantalibet sanctitate & doctrina præpolleant, non ideo putem verum, quod ipsi ita senserunt vel scripserunt, &c. Aug 10. 2 ep. 19. a Stapl. Rel. c. 4. q. 1. ar. 1. ad. 7.

b De sigl. 16.
c. 10.

not deceiue; and if any man demand why he is true, we make no answer, &c. Euen so, we altogether beleene the Church, teaching and testifying any truth to be beleued, &c. And if it be demanded, wherfore it is so infallible a witnesse of truth: we answer, because God speaketh by the same, and hath constituted it an infallible witnesse; and here we stay our selues and doe not answer: because the Church seemeth to speake things consonant to the sacred Scripture, &c. And Bosius^b; The Church by reason of the neare coniunction it hath with God, is not builded vpon truth, but contrarily, truth leaneth vpon it, as the columnne and fortresse thereof.

Now according to this doctrine, our faith resteth not vpon the reuelation of the Prophets and Apostles, but vpon the present Popish Church.

T. W. Shew any reason why the Reuelations of the Prophets, and especially the Apostles may not as well comprehend Traditions, as the written word?

Ans. 1. The Reuelations of the Prophets comprehended no doctrinall Traditions, because the Prophets themselves, and after them our Sauour and his Apostles who were the guides and Pastors of the church, did at no time mention any such, or referre people vnto them, or alledge and confirme any part of their doctrine by them.

2. If the Reuelation of the Apostles had comprehended Traditions: 1. The said Traditions would haue been homogenous to their written word. 2. The same would haue beene generally receiued and beleued in the first Churches planted by the Apostles. 3. The Apostles would haue left behind them some certaine rule, whereby to know them, and haue taught the faithful from whence they should receiue them.

T. W. He bringeth in Gerson, saying; The Scripture is
the

the rule of our faith, which being well understood, no authoritie of men is to be admitted against it, &c. We willingly acknowledge, that the Scripture is the rule, but not the sole rule: no authoritie of man is to stand against the Scripture; but what doth this impeach Apostolicall Traditions, which are no more the bare authoritie of man then Scripture it selfe?

Ans. Gerson in other places declares his meaning to be, that the holy Scripture is the onely rule; for thus he writeth ^c: The Scripture is giuen vnto vs, as a rule sufficient (not a rule in part) and infallible, for the gouernment of the whole Ecclesiasticall body, and all the parts thereof, to the end of the world. And all reuelation is to be suspected, which the Law and Prophets with the Gospell doth not confirme.

^c Gers. de exam. doct. p. 2. confid. 1.

T. W. Traditions are no more the authoritie of man then the Scripture it selfe, both equally proceeding from the holy Ghost.

Ans. This assertion is your owne, but not Gersons, who affirmeth not, that Traditions are of the holy Ghost, equall with the Scripture: but he saith ^d contrarie to this, That your Prelates by their Traditions destroyed the commandements of God. 2. You are neuer able to iustifie your Popish Traditions to haue proceeded from the holy Ghost, by authentickall records of the primitiue Church.

^d Gers. p. 3. de spir. vit. anim. lect. 2. in princip.

T. W. He comes in with Perusius, writing, that the authoritie of no Saint, is of infallible truth: for Saint Augustine giues that honor onely to the sacred Scripture. But here Perusius* and Saint Augustine speake of particular Saints and priuate Doctores: and our question is, onely touching the Traditions of our Sauiour and his Apostles, and the whole Church.

* Perusinus.

Ans. You slip ouer the latter part of Perusinus ^e his

^e De ratione, concionand. l. 2. c. 19.

Bb 2

words,

words, *To be of infallible truth, is the honor of the sacred Scriptures onely.* Now if it be the honor of sacred Scripture onely to be of infallible truth: Then Traditions, which are no part of sacred Scripture, haue not this prerogative of infallible verity.

T.W. Such unprofitable and waste testimonies, Maister White is accustomed to heape together in his booke, the which that they shall not so easily be espied, he subtilly minglet them with other authorities more pertinent, like a good captaine who rangeth his worst and weakeſt Souldiours in the miſt of other more experienced, onely to increaſe the number, and not the force.

Anſw. You are vnable to put off the weakeſt of theſe testimonies, but by coyning diſtinctions, which the author himſelfe was ignorant of.

2. It was not Doctor Whites intent to argue ſingly or diſtributiue from his testimonies, but he produced many witneſſes, whereof ſome auerre one part, and the reſt, another part of his poſition: and his concluſion, proceedeth ioyntly from them all, as a ſtreame flowes from many ſprings.

3. It being granted, that ſome weake testimonies are found among diuers which are ſtrong: Is it not cowardiſe in you to let the maine battell ſtand vnſhocked, and to fight with a few ſtragling Souldiours, which whether they fall or ſtand, is nothing to the maine cauſe?

Paragr. 2. Concerning the Scripture hauing the outward authoritie, whereupon faith is built, and not the Church.

T.W.

T.W. The next subiectⁱ of this loose kind of inferences, is touching the absolute and supreme soueraigntie of the Scriptures, in determining of controuersies, without any needfull explication of Gods Church. This assertion being indeed a head theoreme or principle with the sectaries of this age.

Answ. Your assertion, that the Doctor and other Protestants exclude the explication of the Church, is false. We affirme^f, that the teaching of the true Church is the ordinary means to determine controuersies, and to propound and explicate the object of faith.

T.W. For the better vindicating vs from all calumnies, touching our supposed contempt of the Scripture, as also for the discoverie of M. Whites arguing, the Reader is to take notice, that the Catholikes do ascribe all due reuerence, &c. to the Scripture: acknowledging it to be Gods embassadour, unfolding to man on earth, the sacred will of our heauenly King: the spirituall tenure, by which we claime our celestiaall inheritance: It is the word of God, before it receiue any approbation from the Church, and this or that, is the true sence of any particular text, before the Church confirme the same.

Answ. We doe not calumnyate, but truly report the sayings of your Doctors, who if they speak not contemptuously of the sacred Scripture, let the Reader iudge.

Andradius g saith; There is no diuinitie in the very bookes themselves wherein the sacred mysteries are contained, which may tie vs with any bond of religion to beleue them. Gretser^h; we should haue had fewer Controuersies if we had no Scriptures. Stapletonⁱ; The word of God is no formall object of our faith, nor any part thereof. Costerus^k; The scripture is a thing without any soule or sence. It is like a nose of

f Whitak. de
scrip. q. 3. p. 204.
& duplic. cont.
Stapl l. i. c. 8. §. 7.
Zeaman. de col
loq. Ratisb. p. 2.
m. i. c. 1 pag. 62.
Reade my answ.
to the first part.

g Defens. orth.
fid. Trid. l. 2.
pag. 2. 7.
h Gretl. def. Bel.
de Script. l. 4.
c. 12.
i Rel. c. 4. q. 1.
ar. 1.
k Enchirid. de
Pontif. pag. 135.

l Pigh cont. loc.
3. pag. 92.
m Turrian. apud
Sadael. p. 382.
n Mulhusin. disp
2. de fide.
o To. 3. d. 1. q. 1.
p. 7. pag. 164.
p Rel. c. 4. q. 1.
ar. 1. ad. 2.
q Bos. de sig.
l. 16. c. 10.
r Stapl. dupl. l. 1.
c. 7. §. 9. Deum
quidem in Scri-
pturis loqui, sed
non per Scrip-
turas nos allo-
qui.

waxe and Lesbian rule : affirmed by Pighius^l, Turrian^m, Mulhusinusⁿ, &c. It is rather an occasion of Controuersies and discord about the doctrine of faith, then a remedie; saith Gregorie Valence^o. The Church is not subiect to the word of God, saith Stapleton^p : It is in a manner a dumbe and feeble writing, vnlesse the mind of the Church (Roman) be present to it : saith Bosius^q : And your Doctors doe not acknowledge, that the Scripture is Gods Embassadour, they say^r it is dumbe, and speaketh not vnto the faithfull, and a dumb Embassador is no Embassador. Neither doe you make the same the spirituall Tenure, whereby you claime your inheritance, but only a part and peece thereof, and yet such too as hath no force in it, in regard of any profitable vse for vs, but according to the prompting and vnfoldings of your Church.

T. W. Seeing the true sence of the Scripture is as it were the very soule which informeth the body of the letter : and that the Scripture is to be vnderstood by the spirit with the which it was written, to wit; with the spirit of the holy Ghost: therefore we hold, that so farre as concerneth our taking notice, that this or that is the Scripture, or this is the true sence of the passage thereof intended by the holy Ghost, we are to recurre to the authoritie of the Church, which we beleue to be directed and guided therein by the same holy Ghost, according as the Scripture it selfe assureth vs. 1. Tim. 3. 15. Math. 18. 17.

f Hilar. ad Con-
stant. Aug. p. 281
t Hieron. cont.
Lucifer. p. 67.

Ans. 1. We agree in this, that the true sence of the Scripture is as it were the soule, &c. And Hilarie^f and Hierom^t haue truly said, The Scriptures consist not in the bare reading, but in the right vnderstanding.

2. We beleue that the Scripture is to be vnderstood, by

by the same Spirit whereby it was written; but this Spirit resteth not in your Popes breast, who is a man subiect to error^u, but in the very Scripture it selfe, from whence the Pastors of each Church must receiue the same, and not from any new Reuelation.

^u Bos. de sig.
l. 18. c. 6. Sentire,
dicere, docere,
scribere, hæreti-
ca potest.

3. We acknowledge, that people must recurre to the true Church, speaking by the Scriptures, to be directed in the sence thereof.

4. Your last assertion, that the Church (meaning your present Roman) is guided and directed by the same holy Ghost, (according to the same manner and degree of direction) is false. And the places of Scripture, 1. Tim. 3. 15. Math. 18. 17. make very much amongst you, because they giue the same priuiledges which you would appropriate to your Romane Church, to euery true particular Church of Christ on earth. For 1. Tim. 3. 15. the Apostle speaketh of the Church of Ephesus: and Math. 18. 17. our Sauour speaketh litterally of the Church of the Iewes; and consequently, of euery particular Christian Church, wherein there is the lawfull exercise of outward iurisdiction.

T. W. *Let vs now come to the proues and testimonies produced by Maister white to conuince, that the Scripture so farre forth as we are to take knowledge thereof, needeth not any authoritie or approbation of the Church: and he produceth 1. Pet. 1. 23. 1. Cor. 2. 4. Heb. 4. 12. &c. Now let vt see how towardsly our Minister can conclude from these Texts against our former doctrine: The Scripture is an immortall seed, &c. therefore it ought to receiue no authoritie, touching the manifesting of it true sence to vs from Gods church, which is guided by the holy Ghost, &c. What inferences are these? who would thinke that a learned Minister of Gods word, the*

via Lactea, a Doctōr made onely for desert, &c. would thus extrauagantly conclude, &c.

Ans. You haue quit your selfe like a man: first, to frame a Maukin or Gyant of straw, and then to let driue at it; and hauing beaten it downe, to proclaime a conquest. But proceed as you lust, and let your fautors run after you. Doctōr Whites position is; *The Scripture hath that outward authoritie, whereupon our faith is built, & not the Church* (he meaneth) *the holy Scripture is the sole outward principle and formall obiect, whereupon our faith is built, and not the Church.* And thus much (to trouble the Reader nō further) his very first place taken out of S. Peter, 1. Pet. 1. 23. euidently proues.

The immortall seed whereby we are regenerate and made faithfull, is the onely formall principle of faith: the word of God alone is that immortall seed: *Ergo*, the word of God alone, is the onely formal principle of faith.

And euen as in husbandry, although diuers instruments and meanes be requisite and necessarie, to wit; plowing, sowing, &c. yet the seed is the beginning, and sole immediate cause of the graine springing vp. Euen so in the spirituall plantation of faith, in which our soules are *agri animati, liuing fields* ^x: the immortall seed which the Apostles first preached, 1. Pet. 1. 25. and afterwards committed to writing ^y, produceth faith, as the sole principle, immediate motiue ^z and formall obiect of beleeuing: and the ministerie, authoritie and calling of the Church, produce the same as the adiuuant and instrumentall cause, or as the meanes of applying the word and

^x Clem. Alex.
^y Iren. l. 3. c. 3.
^z Bonau. 3. d. 24.
q. 2. Loquimur
de obiecto fidei
secundum pro-
priam accep-
tionem: prout
significat obie-
ctum quod ha-
bet rationem motiui, &c. omnia quæ in sacra Scriptura continentur, tenent rationem obiecti
propriij & motiui, respectu ipsius fidei, &c. quia sacra Scriptura est edita à veritate increata, & à
Spiritu sancto.

seales thereof, but not as the first principle.

And the subsequent testimonies of Stapleton^a, Ambrose, &c. conclude this assertion of D. White.

^a Lib 8 doct.
prin. cap. c. 20.

The authoritie of the Church (saith D. Stapleton) *is a thing create, and distinct from the first veritie.* Hence it followes, *ergo*, it is not the formall object or first principle of faith: because the formall object of faith is diuine and prime veritie reuealed by inspiration ^b. 1. Theff. 2. 13. 2. Tim. 3. 16. &c.

^b Reade Bonaventura cited immediately before, lit. 2.

It is needlesse to insist vpon the other testimonies of Ambrose, Augustine, Saluianus, &c. because the Priest hath either mistaken or peruered the state of the question, pretending that Doctor White alledged these Authors, *To exclude the Churches ministeriall authoritie from being an instrmentall cause of faith*, which he neuer maintained. For let vs haue Gods written word to be the sole object of our faith, and giue vs a true Church which preferreth not her own hests, before the sacred law of Christ, and which obserueth the holy meanes prescribed by the Apostles and primitive Church, in searching out and deliuering the truth reuealed in the Scripture: and we are ready in all things to heare this Church, and to submit our selues to Gods truth deliuered by it.

sq. 2. 2. q. 1. ar. 1.
Alex. Hal. 3.
q. 88. m. 6.
Albert. 3. d. 23.
ar. 7. 12.
Durand. ib. q. 7.
ar. 12.
Capreol. ib. d. 24.
q. vnic. ar. 1.
concluf. 4.
Caietan. 2. 2.
q. 1. ar. 1.
Canoloc. l. 1. c. 3.
Alusiod. l. 3. au.
tr. 3. c. 1. q. 3.
Marfil. 3. q. 14.
Rich. 3. d. 23.
ar. 4. q. 3.
Gabr. 3. d. 23.
q. 2. ar. 1.

But if Sathan change himselfe into an Angell of light, and Antichrist ascend into the throne of Christ; or false Prophets come vnto vs in sheepes cloathing, and with glorious pretexts of antiquity, succession, visibility, &c. will seeke to leade vs away from the integrity of truth and godlinesse, we cry anathema against them, and will as soone credite the Diuell in his owne likenesse, as such hypocrites and carrions, who vnder the cloake of Religion make a prey of the bodies and soules of men.

An obſervation, concerning the obieſt of faith.

The Schoolemen diuide the obieſt of faith, into *obieſtum quod*; that is, into the *materiall obieſt*, and into the *formall* ^c.

c D. Bannes. 2. 2.
q. 1. ar. 1.

Greg. Val. to. 3.

d. 1. q. 1. p. 1.

* Gabr. 3. d. 24.

q. vnic. not. 2.

Obiectum fidei

est veritas cre-

dita, &c.

d Greg. Val. lib.

Ratio formalis

objecti fidei, est

id, quo, vel per

quod, fides ali-

cui assentitur, &

quo nititur tan-

quam funda-

mento.

In quam assen-

sus ultimo re-

solvitur.

c Azor. instit.

mor. p. 2. l. 5.

c. 14 who citeth

these Doctors.

The *materiall*, are the articles and things beleueed *, as that God is one essence and three in persons; that Christ rose againe the third day, &c.

The *formall* obieſt, is the foundation & last and maine principle whereupon faith relyeth ^d, or that whereinto the assent, which faith yeeldeth vnto the matter beleueed, is resolved.

Example, when I beleuee the resurrection, &c. this article is a part of the *materiall* obieſt of faith. But the cause and maine reason, wherefore I giue assent to this and all other articles, is the authority of diuine Reuelation: and this is called the *formall* obieſt of faith.

Many former Papists speaking more plainly then the Iesuites do; *Haue made the formall obieſt and last resolution of faith to be the authoritie of the Church*: Durand, Scotus, Gabriel, Almain, Michael Medina, ^e &c.

The moderne Papists in substance hold the same, yet to colour the absurditie of the former Tenet, they say; that *God reuealing diuine truth*, is the *formall* obieſt, &c.

But for as much as God worketh mediately, and reuealeth no truth vnto vs but by externall meanes; and diuine authoritie in it selfe is hidden and vnknowne: therefore the thing whereinto our faith is resolved, must be some thing externally knowne which we may reade or heare. And our aduersaries must either yeeld vs an externall

ternal foundation and formal object of faith; or else lead vs to secret reuelation, which in termes they pretend so much to defie.

But reiecting the Scriptures, whatsoeuer they glose in words, they neither can nor doe name vs any, other indeed, but their Roman Pope and Church^t.

The Protestants beleue, that *the canonical Scripture is the foundation and the principall externall cause and formall object of Christian beliefe.*

And the veritie of this our doctrine is proued by these reasons.

1. The formall object of faith must be something, which is purely and simply diuine, admixt with no error, yea subiect to no error: the indubitate word and reuelation of Christ. But such is the holy Scripture onely; for the Roman Church & Pope are subiect to error & Rom. II. 20. neither haue they any truth immediatly, or by diuine inspiration, but by second meanes.

2. Whatsoeuer credite the Church hath, it receiue the same from the scriptures, as is acknowledged by some of our principall Aduersaries^h, and confirmed by the Apostle, who saith; *we are built vpon the foundation of the Prophets and Apostlesⁱ, Ephe. 2. 20.* Chrysostome^k saith; *we know the Church onely by the Scriptures.* And Augustine^l: *In the Scriptures we learne Christ, in the Scriptures we learne the Church.* And in another place^m; *Let them demonstrate the Church by nothing but by the Canonical bookes of the diuine Scriptures:* Andⁿ; *The Church is our*

f Stapl. Rel. c. 4.
q. 1. ar. 1. con-
clus. 2. pag 415.
Testimonium
ecclesie Cath.
(Rom.) esse
objectum fidei
Christianæ ex-
ternum. sapien-
ter scripsit Wal-
densis doct fid.
l. 2. c. 21.

g Gerf. de po-
test. eccles. lect.
11. Summus
Pontifex est pec-
cabilis & po-
test potestatem
in destructio-
nem conuertere:
similiter
collegium quod
ei datum est, &c.
non est in gratia
confirmatum.
Lira super Math.
16. Multi prin-
cipes & summi
pontifices, &
alii inferiores,
inuenti sunt a-
postatasse.

^h Azor. inst. mor. 2. l. 5. c. 24 Ecclesie fidem non habemus, nisi quia ex Scripturis docemur, ecclesie esse credendum. ⁱ Greg. Val. 3. d. 1. q. 1. p. 1. Super ædificati super fundamentum Proph. & Ap. id est, vt commentarius Ambrosij interpretatur, super vet. & nou. Testam ab Apostolis con-
scriptum. ^k Chryl. imperf. Math. hom. 49. ^l Aug tom. 2. ep 116. ^m De vnit. eccles. c. 16.
ⁿ Expos. ep. ioh. tr. 3.

mo-

mother, and her breasts are the two Testaments of diuine Scripture.

3. The present faith of Christians, is of the same kind with the faith of the Prophets and Apostles. Ephe. 2. 20. But the faith of these holy men was founded vpon immediate diuine reuelation, and not vpon the authoritie of the Church.

And yet when we yeeld this preheminance to sacred Scripture, making the same the sole formall obiect of faith: *we doe not deprive the Church of that prerogative and office which Christ hath giuen it, to be an adiutant and administering cause in producing faith.* Rom. 10. 17. (as this Adversarie ouer-reacheth.) But the Papists and we differ in these two points.

1. We maintaine, that the office of leading men to faith, belongeth to euery true Church as well as to the Romane.

2. We affirme, that no Church bringeth people to faith by it owne doctrine or Tradition, but by the doctrine of the holy Scripture. Neither is any Church in the world of right to be beleeued in matters which are meerly of faith or diuine verity, further, then it maintaineth the doctrine taught by it, by warrant of sacred Writ, and teacheth and commandeth things consentaneous to the Scriptures.

o Aug. l. 3. cont.
Petil. Don. c. 6.

Paragr. 3. Wherein are examined some of Doctor whites proofes, against the visibilitie of the Church.

T. W. Another passage, whereupon our Minister spendeth

deth his frothy and immateriall proofes is, touching the inuisiblenesse of the Church, first bearing the Reader in hand, that by inuisibilitie he meaneth not an utter extinction or disparition of the true Church and faith: and yet after in effect he recalleth the same, and thus writeth, *When we say the Church is inuisible, we meane that all the externall gouernment thereof may come to decay, in that the locall and personall succession of Pastors may be interrupted, the discipline hindered, the Preachers scattered, and all the outward exercise and gouernment of religion suspended; whereby it shall come to passe, that in all the world you cannot see any one particular Church, professing the true faith, &c. by reason persecution and heresies shall haue ouerflowed all Churches, as Noahs flood did all the world, &c.*

Ans. If the Reader confer this 3. paragr. of the P. Priest, with D. Whites 17. digression, he shall obserue that he hath proceeded most dishonestly.

1. My brother in the same Digression deliuereth three positions, wherein he comprehendeth a summe of our doctrine concerning the Churches inuisibilitie; and yet T.W. rehearseth onely one of the three, containing but a part of our doctrine.

2. Alledging this second branch, he leaueth out the most materiall word in the sentence. And whereas the Doctor saith: *It may come to passe, that in all the world you cannot see one particular Church publikly professing the true faith, &c;* he hath left out the word *publikly*. And from the latter end of the sentence, he pareth off other words, to wit, *or obscured their light, as the Sunne is eclipsed, or corrupted the sinceritie of religion, as a leprosie or scab ouer-groweth the whole bodie of a man, and hideth euery member, &c.* Which words being added, shew the true meaning of

of my brothers assertion, and which without them, seemeth other then it is.

3. He ouerreacheth in charging him with saying, that Catholikes do generally teach the like inuisibilitie of the Church. For speaking indefinitely, *in materia contingenti*, to wit, Papists say, that the Church is inuisible; he chargeth onely some Papists with saying thus.

4. Whereas my brother alledgeth Pererius and Ouan-dus, onely to proue the smalnesse of the number of professors, and adioyneth their testimonie to the first member of his three assertions; the Priest cauilleth against the same, pretending that they were produced to proue an extinction and generall inuisibilitie of the Church.

5. Omitting his detorting of the testimonies, of Bossius, Soto, Gregorie Valence, &c. which are alledged to one purpose by my brother; and the Priest maketh his illations from them, as though they had beene vttered to another: He saith, page 162. *After our Doctor hath ended with Catholike Writers: he beginneth to proue the inuisibilitie of the Church from the authoritie of the Fathers, Chrysostome, &c.* Now in all this Section he alledgeth neither Chrysostome, nor any other Father. In the 18. Digression he produceth Chrysostome, to proue that the Church is tryed by the Scriptures, but not to shew the Church is inuisible.

6. Our Aduersarie himselfe hauing egregiously played the Foxe or Goose-eater, breaketh off full grauely, and as beseems a Catholike Priest, with a conceit of a Lancashire dish, intending, it seemes, to let the Reader vnderstand, that *he is better qualified for the chaire of a scorner, then the office of a Diuine.*

T. W. *Now if the discipline may be hindered, the Preachers*

chers scattered, &c. then shall not the word be preached, nor the Sacraments ministred, which are by our Aduersaries principles, inseparable markes of the true Church; and they being taken away, the Church for the time be vtterly extinct.

Ans. These two assertions; The true Church shall neuer be extinct, and the discipline of the true Church may be hindred, and the Preachers scattered, inuolue no contradiction, as the examples following do shew. In the Acts of the Apostles, chap. 8. 4. the Preachers were scattered, and in the daies of Cyprian P the discipline was hindered: In the times of the Arrians, godly Pastors lurked in woods, caues, deserts, &c. and yet the true church was not extinguished.

p Cyp. de lapsis.
Aug. cont. Parmen. l. 3 c. 2.
q Hilar. cont. Auxent.

That which is hindered, is not vtterly destroyed, and Preachers may be dispersed, and forced to cease from open preaching in publike congregations; and yet exercise their function of preaching and administering Sacraments in secret, to such of the faithfull as will ioine with them.

And I intreate the Reader to consider, whether Suarez the Iesuite doe not vpon the matter, deliuer as much touching the inuisibilitie of the Church in the time of Antichrists reigne as my brother; setting aside onely the difference of longer and shorter time?

r Suar. in 3 to. 2. d. 54. lect. 6.
Sotus in 4. d. 46. q. 1. ar. 1.
Suar. def. fid. Cath. cont. lect. Angl. l. 5. c. 5. Tribulatio Antichristi erit ita magna, vt nulla similis antea fuerit, vel futura sit postea. p. 458. Ludolph. vita Christ. p. 1. c. 46. lb. In sanctis & Christianis incredibilem desolationem efficiet.

1. He saith^r; That *the persecution moued by Antichrist, shall be far more cruell, tyrannicall and bitter*, both in regard of the end, and meanes, then any presedent persecution of heretickes or tyrants.

2. This persecution shall principally bend it selfe against the *very faith and profession of Christianity*, and it shall compell Christians to deny Christ, publikely to forsake all the worship of God, and all rites and ceremonies.

And

Ruard. Tapper.
artic. 16. de sa-
crif. Millæ.

And he produceth Irenæus, Hippolitus, &c. saying: *That through the acerbity of this persecution, all diuine worship, accustomed to be exhibited by Christians, and the principall part thereof, to wit, the sacrifice of the Eucharist, shall cease.*

3. The said persecution shall be the *most vniuersall* of all other.

4. *The greater part of the faithfull shall fall away by Apostasie from Christ.*

5. The faithfull which remaine and many confessors, shall continue *in caues and secret places*, and in them exercise the vse of Sacraments.

1 D Bannes 2.2.
q. 1. ar. 10.

6. Bartholomew Iandonesius^f taught; *That the Church in Antichrists reigne, should consist onely of Infants baptized.*

Suar. l. 5. cont.
sect. Angl. c. 21.

7. It is probable, that in the miserable daies of Antichrist his reigne, *The Pope himselfe shall professe his faith in secret.*

t Hieron. in Psal
133. Ante viginti
annos, hæretici
omnes ecclesias
has possidebant,
&c.
Basil. epist. 69.

Now if Antichrists persecution must exceed all others in tyranny, in vniuersality, and in effect or preuailing: it shall make both a greater hauock and destruction of faithfull persons and religion, and also a greater latency and dissipation of the Church, then any former persecution euer did. But in the daies of Antiochus Epiphanes, and vnder some persecuting Roman Emperors, and in the great persecution of the Arrians^t, the visible state of the Orthodoxe Church, was so obscured and betrampled, that outward religion, preaching, &c. in publike view & toleration of the world, was interrupted and suspended, and the Church exercising religion, by preaching, Sacraments, &c. was latent. Therefore in the persecution of Antichrist, so farre exceeding all the former which are
named,

named, there shall be a greater inuisibility of the Church.

Lastly, concerning the peruerse and absurd illations which our Priest proposeth, the Reader is to be aduertised, that the same are the mishapen birth of his own pate, and not one of them extant in D. White.

He indeed affirmeth, that the true Church publicly exercising Christian religion, by preaching and Sacraments, may at some times be *respectiuely*, (that is, to the enemies of religion, and greater part of the world) vnknowne and latent: but also he teacheth, that at the same time it is visible to such of the faithfull as haue communion therewith. And to this scope he hath alledged the testimonies of his authors.

Now T. W. pretendeth, and accordingly to euery testimony, annexeth a sequele, that Doctor White holdeth the Church may be absolutely inuisible, and that all profession of faith, (yea, he shameth not to charge him with saying, all true faith) may cease to be. And this abusive demeanor is so much the more iniust, because my brother in the very place whence these things are taken, hath expresly deliuered the contrary, saying; *That the true Church neuer ceaseth, either in regard of being, or profession of faith, nor is simply and generally latent and inuisible at any time, but respectiuely onely, to Infidels, Hereticks, & Tyrants, who haue not spirituall prudence to know and discern it.*

haue bene since the tyrannie of Antichrist, vsurped the temple of God. Vpon Apoc. 12. n. 2. The true members of the Church were knowne, though not alwayes to their enemies. D. Whitaker. de not. eccles. cont. Bellar. q. 3. c. 2. pag. 160. Iun cont. Bellar. l. 4. c. 15. Bradf. Act. mon. The Church is visible to them that will put on the spectacles of Gods word to looke vpon her.

D. Fulke against Rhem. Math. 5. n. 3. The Church can neuer be hid from them which will diligently seeke her in the Scriptures. And Act. 2 n. 13. No papist is able to proue that there was any visible Church for fife or six hundred yeares after Christ, that maintained all the chiefe points of Poperie, wherein we differ. In Col. 1. n. 1. The meetings of Christians, were as obscure in time of persecution, as they

Paragr. 4. *Concerning the Protestants markes of the Church.*

T.W. *Maister White* p. 104. &c. *undertaketh to proue, that the true doctrine of faith, and lawfull use of the Sacraments, are the proper and infallible markes, whereby it must be iudged which is the true Church. And in prooffe hereof, he produceth diuers passages of Scripture, Ioh. 10. 27. &c. But from these places, my sheepe heare my voyce, &c. what Alchymist can extract that sence or meaning, which shall proue, that true doctrine is a sufficient marke to vs, whereby we may infallibly discern which is the true Church of God?*

Ans. 1. In stead of proper and infallible marks, which my brother saith, you foist in the word, *sufficient*. It is possible for a thing to be proper and infallible, and yet not sufficient of it selfe without other meanes, to apply or declare it.

2. Doctor White Digress. 18. Numb. 3. declared how his assertion was proved by the said places, Ioh. 10. &c. which you dissemble and shape no answer to.

3. It is no Chymical feate, but a proper and solid manner of concluding, to demonstrate the subiect by the actions and properties. Thus a wise man and a iust man are notified and described, and thus the tree is knowne by the fruite. Euen so our Sauour and the Apostles deliuer certaine operations and properties of the Church and people, whom they call by the name of a flocke & house, Luke 12. 1. Tim. 3. and Doctor White by the same prooeth and differenceth the Church in this or the like manner of reasoning.

Those

Those are the notes of the Church, which make people to be the sheepe of Christ and household of God, and demonstrate them to be such. But hearing of Christs voice, and building themselves by faith vpon the foundation of the Prophets and Apostles, make people the sheep of Christ and household of God, and demonstrate them to be such, Ioh. 10.27. Ephe. 2.20. *Ergo* hearing Christs voyce, and building themselves by faith vpon the foundations of the Prophets and Apostles, are notes of the Church.

Obiect. 1. But this proueth not true doctrine to be a note.

Answ. The voyce of Christ and true doctrine are equi-pollent, and of the same notion. Ioh. 17.17. 1 Tim. 2.4. 2. Theff. 2.12. Iam. 1.18.

Obiect. 2. It proueth not true doctrine contained in the Scripture to be a sufficient note.

Answ. Presupposing the Scripture to be the onely object of Catholike faith, (which Doctor White hath elsewhere confirmed) it proues, that true doctrine contained in the Scripture is a sufficient marke.

T. W. *How shall we know who are Christs sheepe? you will say, by their hearing of Christs voyce, or profession of true doctrine. But how can we know, abstracting the authoritie of the Church, who haue true doctrine, and which are they that heare Christs voyce?*

Answ. Christ hath set this brand vpon his sheepe; that if they heare his voyce, they are of his flocke. Now there be two meanes to know that they haue true doctrine, & heare his voyce. 1. One principall, to wit, the Scripture^u, which by it owne authority demonstrates the same. 2. the other instrumentall, to wit, the ministerie of the Church,^u which

^u Chrys. in Gen. hom. 2. Sed quid si non credit ille Scripturæ? Tu posthac ipsum auerteris velut furibundum & mente captum.

which by declaring the doctrine of the Scripture, as an adiuvant cause, leadeth vnto the knowledge thereof.

Obiect. Before Luther there was no other Church but the Romane, and the same described Christs sheepe by doctrine and markes, which Protestants refuse.

Anw. 1. Besides the Roman, there was the ancient primitive Church, whose testimony the faithfull might from their writings inquire.

2. In the Church Roman there were some firme members, which maintained the same doctrine in the principall parts which we now do.

3. True doctrine in the foundation, beleueed with a right faith, is a note of Christs sheepe, and many in the Roman Church professed that doctrine, by whose ministry the Protestants receiued the said fundamentall truth; and also these, by searching the Scriptures, and by the ministry of such as departed from the corruptions of the Roman church, attained a farther increase of truth, and freedome from errors.

T. W. How should I be ascertained that people doe heare the word truly preached, and enioy a right administration of Sacraments? Here my answerer is at a stand, and flieth for Sanctuary to his Apocalypticall and reuealing spirit, &c. Thus it is cleare in what circles and mazes Maister white walketh.

Answ. You must first know the doctrine before you can be ascertained hereof by infused faith: euen as before you can know a iust and wise man, you must vnderstand what iustice and wisdom are.

2. It is the absurditie of the Romane Church to relie vpon an Apocalypticall and reuealing spirit ^x, to wit, the

^x Stapl. Rel. c. 4. q. 2. not. 4. In conclusion est prophetica & diuina, &c.

Gresl. de Bellar. de Script. l. 3. append. Auctoritas summi Pontif. est humana diuinitus inspirata.

Popes spirit. But Protestants, 1. In regard of the object of faith, relie vpon the publike doctrine of the Prophets and Apostles, reuealed in the Scripture y. 2. And in regard of the meanes of receiuing and vnderstanding of that doctrine, they relie (as vpon the rules of a skilful and faithfull master) vpon the Ministerie of the present Church wherein they liue, when the same is not evidently corrupt: or so farre as it is incorrupt: And in apparent corrupt times, vpon the ministry of the firmeſt members of the Church: and if they cannot haue acceſſe to ſuch, vpon the ministerie of the precedent orthodoxe Church. And laſtly, in caſe of neceſſitie, to wit, when they are ſolitarie (as Ioseph in Ægypt, Daniel in Babilon, &c.) vpon the holy Scripture it ſelfe, and true doctrine thereof, which by their owne meditation therein, God inableth them to finde out z.

And our Aduerſaries, when their facing is paſt, are faine to relye vpon a priuate ſpirit as much as Protestants doe. Bannes^a ſaith; *This is the reason of beleeuing, that Chriſt is God, becauſe we haue receiued the testimony of God within vs. God himſelfe illuminating our minds.* And Stapleton^b: *The laſt reſolution of faith is God, inwardly reuealing in the heart.*

And as the Popiſh Prieſt demandeth of me, how I know that this is the Scripture, or the ſence thereof; ſo I demand of him, how he knoweth by diuine faith, that this is the Church, or that the Church teacheth truth? And in his anſwer (reiecting diuine illumination by the Scripture^c) he ſhall either reſolue his faith touching theſe

See the example of Antonius the heremite, in Auguſt. prolog. lib. de doct. Chriſt. Caſſand de offic. boni viri, 49. a 2.2.q.1.ar.1 concl.6. b Stapl. Rel. c.4. q.3. ar.2.ad.3. c Stapl. ib. ad.5. Omne lumen & alia demonſtrat & ſciptum. Peret. Atala de Trad. p.3. Sicut ſentus viſus, per ipſum lumen videt ipſum & alia, &c.

y Greg. Val. to.3 d.1.q.1. p.1. Supra fundamentum Proph. & Apoſt. Eph.2. o id eſt, vt commentarius Ambroſij interpretatur, ſupra nouum & vetus Testamentum, ab Apoſtolis conſcriptum.

z Suar. def. fid. cath. cont. ſect. Angl. l.1. c.10. Neque negam⁹ interdum Spiritum ſanctum priuatim docere aliquos de myſterijs fidei, vel de vero ſenſu Scripturæ, tali modo, &c. Stapl. Rel. c.4. q.3. ar.3. 2.ad.1. Sola interna reuelatio, ad fidem aliquando efficaciter inducit: cum externa media non contemptus docentis eccleſiæ, ſed articulus neceſſitatis excludit.

d Gret. tract. de
agnosc. Script.
canon. c. 4. pag.
1888.
e To. i. l. 2. hæ.
ref. 45.

things, into humane authoritie, to wit, the generall opinion of former ages, the multitude of such as beleue the same, his forefathers beliefe, &c. or else puzzle himselfe in mazes and circles which he can neuer vnfold^c.

T.W. He produceth Epiphanius^d saying of an hereticke, *This man is found altogether different from the Scriptures, &c. If then he be dissenting from them, he is altogether an alien from the Catholike Church. Here we grant, that he which in faith dissenteth from the Scripture, dissenteth from the Church; but it proueth not, that the doctrine of faith and ministration of Sacraments, are markes to demonstrate the Church.*

Ans. That is a marke of the Church, the want whereof maketh one altogether an alien from the Church; but want of true faith doth this according to Epiphanius. The maior is proued from the description of a marke or note belonging to spirituall things, which is some thing proper to them, and which being present doth demonstrate them, and being absent proues their not being.

f Caluino ture.

l. 4. c. 9 pag 859.

T.VV. He produceth M. Reinolds^f his words, saying: *The true Church and the true faith are so knit together, that the one inferreth and concludeth the other: for from the true Church is concluded the true faith, and from the true faith, the true Church. But these words proue not that faith is more knowne to vs then the true Church, or serueth as an euident marke as well to learned as vnlarned to point out the Church.*

Ans. If according to Master Reinolds, true faith concludeth the Church, then it is better knowne to them to whom it serueth for a prooffe; for in concluding, the orderly proceeding is from better knowne, to lesse knowne.

Obiect.

Obiect. It concludeth it not to the ignorant and vnlearned.

Answ. No more doth any thing else. And it is impossible for such as are altogether ignorant of the doctrine, to know the Church by diuine faith, vntill they attaine knowledge; euen as vntill a man haue some wisdom, he is vnable to know a wise man, as such, but onely by opinion.

T. W. Doctor white produceth *Picus Mirandula* ^{g Pic. Mirand. ap. Posseu. bibl. l. de Ciceron. c. 11. pag. 18.} saying: *That the Scripture is knowne vnto vs before the Church, &c.*

Answ. My brother produceth this author, to proue, that the Scriptures may be discerned to be Gods word, (of such as with wisdom and vse of the meanes conuerse in them) by certaine characters and qualities existing in themselues; and that therefore our beliefe of them, dependeth not solely or principally vpon the authoritie of the Church: but also vpon the very Scriptures themselues.

Paragr. 5. Concerning the examining of the doctrine of the Church.

T. W. Maister white labouring to depresse the Churches authoritie, &c. giueth the raines to euery priuate and ignorant fellow, vnder the tecture and pretext of Gods secret illuminations, to iudge his owne iudge, and so to call in question the reputation and honor of the Church, &c.

Answ. 1. Maister White acknowledgeth the lawfull and healthfull authoritie of the Church, and beleeueth

h Cypr ep. 31.
Extorto gubernaculo nauis ecclesiasticæ salutis in scopulos illidat, &c.

Iren. l. 5. c. 20.
Confugere oportet ad ecclesiam, & eius sinu educari, & dominicis scripturis nutriti.

i Gerf. de auser. Papæ, confid. 8.
Marsilius de Padua, sentit quilibet episcopum in sua diocesi, æqualem esse Papæ.

k Gerf. de Circumcis. confid. 3.
Papa usurpauit omnia membrorum officia, &c.
Zabarel. de schif. pag. 56. Ex hoc iohanni secuti sunt errores, quia Papa occupauit omnia iura inferiorum ecclesiarum.

l Basil. reg. contract. 235.
m D. Billon. subiect. par. 2. pag. 353.

Chrys. 2. Cor. hom. 13. Quomodo non absurdum propter pecunias, alijs non credere, sed ipsas numerare: pro rebus autem amplioribus, aliorum sententiam sequi simpliciter, præsertim cum habeamus omnium exactissimam trutinam, & gnomonem, & regulam, diuinarum legum assertionem. Ideo obsecro, & oro vos ut relinquatis quidam hunc aut illi videatur, de quæ hijs à Scripturis omnia hæc inquirete.

the same to be no lesse needfull, then the Pilot in a ship^h, and the watch of a shepheard in a flocke; but euen as each ship and euery flocke are to haue their seuerall Pilots and shepheards: so the Churches of England, Rome, Denmarke, France, &c. must haue Bishops and Pastors to gouerne and feed the flock, which dependeth vpon them; and the gouernment of each nationall Church, is perfit and absolute in it selfeⁱ: we doe not therefore oppose the authority of the Church, but the vsurpation of the Pope, who transgressing the bounds of his owne dioces, inuadeth the rights of other Churches^k.

2. You ouer-reach, in saying; that Doctor White giueth the raines to euery priuate and ignorant fellow, by a secret illumination to iudge the Church. For he maintaineth, both, that all iudgment of doctrine must be made by the rule of faith, and the holy Scriptures, in the plaine passages thereof, with other conuenient helps & meanes, and not by any priuate spirit and illumination. And also, that the tryall and examining of doctrine in the Church, belongeth to the faithfull^l respectiue, according to their gifts and calling. A blinde man cannot iudge of colours, and a rude and ignorant person is lesse able to examine Controuerfies and deepe points in religion. But Doctor White maintaineth, that such of the faithfull in Christs Church, as by reason of vse haue their senses exercised to discern good and euill, Heb. 5. 14. Coloss. 1. 9. Rom. 15. 14. haue a right^m, *To vse that kind of iudgement which is called the iudgement of discretion*, whereby they

may

may be enabled with vnderstanding, to yeeld assent and obedience to the right faith propounded vnto them by their Pastors, and to eschue the poisoned doctrine of heretickes and deceiuers.

It is the manner of our Aduersaries in disputations, to decline the true state of the question, and to impose some absurd Tenet vpon vs: and thus they deale in this matter; for the purpose of the Protestants, in the same, is onely this, to maintaine against the Romists, *The right of euery true Church*, in examining the doctrine which they receiue or professe, by the holy Scripture, and other helps and meanes of true iudgement: and to oppose the Popish tyranny, who would haue all Churches like a blinde Mill-horseⁿ, ready to receiue whatsoever faith a proud and vnlettered Pope shall obtrude vpon them.

Against this vsurpation we defend, that euery national Church hath a right within it selfe, to trie and examine by the lawfull rule, the doctrine which it receiueth and professeth. And euery member of the Church *respectiue-ly to his calling and gifts*, (not otherwise) hath a proportionall share in the same.

But it is farre from vs, to place each presumptuous & ignorant fellow in a Consistory of iudgement, or to set a blinde horse to goe before others, or to suffer any vulgar person to be his own caruer, in receiuing or refusing publike doctrine according to a priuate humour, but we assigne to euery member of the Church a function fitting for him, and no other; obseruing in this matter especially the Apostles precept, Let euery thing be done in good order, 1 Cor. 14.

T. W. *Catholikes teach, that the bond of subiecting ones selfe to the Churches authoritie, is properly incumbent vpon Chri-*

n Cusan exercit.
l. 6. Sicut iumen-
tum obedit Do-
mino suo.
Bonauen. & Sur.
vita Francisci, c.
6. Cæca obedi-
entia vt quis sit
sicut corpus ex-
anime, quod re-
quiescit vbi quis
posuerit sine
motu.

Christians who are baptized, and not upon Infidels or Iewes.

Answ. We acknowledge, that Christians are subiect to the Churches authoritie, but with these limitations. 1. The authoritie thereof must be lawfull, and builded vpon the foundation of the Prophets and Apostles, Eph. 2. 20. 2. The Romane Church hath no greater authoritie then other Churches: And Christians are subiect to the Church when they obey the lawes of their owne nationall or prouinciall Church, directing them according to godlineſſe and truth, &c.

T. W. *Although Heretickes sin in doubting of the Churches authoritie: yet they doe not euill to examine the doctrine of the Church, if they proceed herein with a desire of finding out the truth.*

o Tolet. inst. sacerdot. l. c. 3.

Answ. What if the Pastors of the Church be Hereticall, Act. 20. 29. and all or some of the people orthodox; shall it not be lawfull for beleeuers to examine the doctrine of these corrupt and blind guides? Luk. 6. 39. Indeed your Cardinall Tolet^o affirmeth; *That it is meritorious for a vulgar person to beleue hereticall doctrine propounded to him by a Popish Bishop, until it be manifest to him, that the same is against the Church.*

T. W. To proue his former positions, Doctor White vrgeth these places of the Apostle, 1. Thess. 5. 21. 1. Ioh. 4. 1. Math. 7. 15. Act. 17. 11. &c. But these places, some of them onely proue, that such persons as by their calling, are appointed watchmen ouer the house of Israel, namely Bishops and Pastors, are to examine doctrine and spirits, and not enery particular member of the Church.

Answ. 1. But you will permit no Watchmen in the house of Israel, to try or examine your Popes spirit; and although he draw innumerable soules after him to hell,
no

no man may say, Our Lord Pope why do you so? And if you will be constant in this you haue spoken, touching the watchmen of the house of Israel, and permit the Bishops and Pastors of the Church of England to try and examine your Trent doctrine by the rule of holy Scripture, and modell of the primitiue Church, and to refuse the same so farre, as it is repugnant to right faith: Maister White wil giue you leaue to abound in your own sence, about the other branch of your assertion, about the plebeitie and vulgar people.

T. W. *Christ saith, beware of false Prophets; therefore euery priuate man is to examine the doctrine of all the Prophets and Pastors of the Church assembled together in a generall Councell.*

Ans. Silence would haue honored you, (Prou. 17. 28.) rather then this impudent belying your Aduersarie. Gods Prophets are our iudges^p, Ioh. 5. 45. we presume not to iudge them, but without farther inquisition, we presently submit our faith to their doctrine, when it is manifested vnto vs by the true Church. But indeed we examine and refuse the Councils which your Pope at these daies assembleth, vpon these grounds. 1. Your Cardinall Bellarmine^q saith; That *without question the cleare testimonies of holy Scripture, are to be preferred before all decrees of generall Councils*: But we haue cleare testimonies of holy Scripture, that many things are false which are decreed in your Trent Councell: and by name communion in one kind, Math. 26. 27. Seruice in a strange tong, 1. Cor. 14. 15. &c.

^p Aug. de verb. Apost. serm. 29.

^q De verb. Dei, l. 4. c. 10.

^r Sch. in Aug. de Ciu. D. l. 20. c. 26. Espenc. cō Tit. 1. p. 42. Factum est posterioribus seculis, vt quod merito in Basi-

2. Ludouicus Viues^r a famous Papist, speaking of your liensi Concilio, Ludouicus Arelatensis querebatur: in concilijs id demum fiat, & necessario fiat, quod nationi placeat Italicæ: vt quæ sola Episcoporum, qui & ipsi soli vocem illic decisiuam habent, numero nationes alias æquet, vel superet. Hæc illa est Helena, quæ nuper Tridenti obtinuit.

Councils, saith; Those onely seeme Councils to them (Romists) which make for their aduantage: they esteeme the rest no better then a couent of women, in a weauing house or common bath.

T. W. The men of Berhaea (who were no Christians, were allowed to try the doctrine of Saint Paul: Therefore euery Christian may examine, controule, and reiect the publike doctrine of the Church.

Doctörlike inferred, as though there were no difference betwene him, that is no Christian, and consequently acknowledged not any submission to the Church, and another, who is a Christian, and in his baptisme doth implicitly resigne himselfe and his iudgement to the authoritie of the Church.

Ans. How many turnings and windlances are our aduersaries forced to make, *Vt retia effugiant veritatis*: that they may slip besides the net of Gods truth?

Aug.

f Antid. Act. 17.
v. 11. Istos Thes-
salonicenses an-
te hoc scrutiniū
ex Scripturis fa-
ctum vere cre-
didisse: verba
Lucæ manife-
stum faciunt,
&c.

t Rhem. annot.

Act. 17. n. 3.

u ei' ἐξ ἑστ' ταύτα
ἐστ' old transl.

Si hæc ita se
haberent.

x Caietan. com.

Act. 17. v. 11.

y Lorin. com.

Act. 17. v. 11.

1. Doctör Stapleton^f and the Rhemists^t affirme; that the Berhæans were Christians, and already beleueed S. Pauls doctrine, and they searched the Scriptures onely to confirme their faith: but this answer is refelled by the letter of the Text, which saith; they searched the Scriptures, if these things, or whether these things were so^u. Cardinall Caietan^x saith: *They searched the Scriptures of the Prophets, to see whether the Gospell was conformable to them.*

2. This Popish Priest hath another device, mentioned by Lorinus^y the Iesuite, which is, that the Berhæans being not as yet beleeuers, and thereupon owing no subiection to the Pastors of Christs Church, had a libertie of examining S. Pauls doctrine by the Scriptures, which beleeuers haue not. But against this I obiect.

1. That the Berhæans being before Profelytes & Iews by

by profession, were implicitly obliged to the same obedience of the church of Christ, when the doctrine thereof should be preached vnto them; as baptized Christians are: because the Prophets and Moses whom they beleeued, commanded the Iewes to follow Christ, whensoever he should come, Deut. 18. 18. Ioh. 1. 45. Act. 3. 21. & 7. 37.

2. Baptisme doth not absolutely tie Christians to obey the Romane Church, but to beleue the faith of Iesus Christ, into whom they were baptized, and to embrace the doctrine of that or any other Church, so long as they preach that faith, Mar. 16. 15. 16. 1. Cor. 1. 13. But if they deliuer a contrary doctrine, then the Sacrament of Baptisme, like an oath of allegiance, obligeth vs to adhere to Iesus Christ our King, and his written law; and to renounce Antichrist and other traitors, who vnder the cloake of subiection to the Church, seeke to make vs rebels to Christ.

3. If the Berhæans, men not instructed in the religion of Christ, were able to examine and discerne the truth of doctrine by the Scriptures, with spirituall profite to their soules: how much more may others do the like?

4. If it were commendable in the Berhæans, when they doubted of Pauls preaching, to trie the truth of it by the Scriptures; why should it be a discōmendation for Christians, when they are not assured of any doctrine, to make a like triall by the same meanes?

5. One principall reason why the Papists will not allow the faithfull to examine the Churches doctrine by the Scripture, is, because they haue onely a priuate spirit. But the Berhæans spirit was in like maner, & equally priuate: therefore they could haue no greater libertie of examining

mining the Churches doctrine, then baptized Christians.

T.W. with the like want of connexion or true reference, M. White presseth the testimonie of certain ancient Fathers; and by name Chrysostome, &c: but the scope hereof, is onely to refute the doctrine of euery new sectarie, euen from the Scriptures, a course which we willingly admit and allow. Thus you see, our Minister is not ashamed to peruert and detort the graue authoritie of this Father.

^a Basil. sum. moral. def 72. c. 1.

Ans. 1. You omit a cleare testimony of Basil ^a, which expressely affirmeth; That it behooueth the hearers that are learned in the Scriptures, to try those things which are said by their Teachers, and receiuing that which agreeth with the Scriptures to reiect the contrary. And your owne Gerson affirming the same, is also slipped ouer by you. Thus you haue eies and see not, &c.

^b Chrys. hom. 33 in Act. in moral.

Venit Gentilis ac dicit, &c. Cum Scripturas accipimus, & illæ sunt simplices & veræ, facile tibi (Gentilis) fuerit iudicare, &c. Dic mihi, mentē ne habes & iudicium? Quomodo possum nesciens vestra iudicare? Discipulus fieri vellē, tu me doctorem facis. Si empturus vestem, &c. non hæc verba dicis, &c. Recta ratione inquire a Deo, & omnia tibi reuelabit. Si regula esset, secundum quam omnes dirigi oportebat, non multo opus prætextu, sed male metientē, facile deprehenderemus ita & nunc, &c. Chrys. prol. ep. ad Rō. Et vos si lectioni cum animi alacritate volueritis attendere, nullo alio præterea opus habebitis. Verus enim est sermo Christi, cum dicit: Quærite & inuenietis, pulsate & aperietur vobis. Mat. 7.

*2. Chrysostome ^b pursueth you harder then you will be aknownd of. You wipe him off, *Leui brachio*, with a slent a tow side: saying, his scope is only to refute the doctrine of euery new sectary, euen from the Scripture, &c. But he commeth point blanke vpon you, and teacheth, 1. That a Gentile by searching the Scriptures, may iudge of the truth of the doctrine of Christian Religion.*

2. Amidst the diuersitie of opinions, a man hauing a mind and iudgement, may by hearing and reading be a teacher to himsele of that which is the truth. 3. That by the rule of the Scriptures, and by prayer to God, who wil reueale things to them that seeke him, people may easily

find

finde out deceiuers, and such as lye. 4. He earnestly exhorteth lay men to search and vſe the Scriptures, ſaying; *I beſeech you to be in the rancke of teachers^c, and not onely hearers of our ſayings, &c.* ^c Hom. 8. in Genesl.

T.W. *Maister white*, vnder the ſhadow of aſcribing all honor and reuerence to the Scriptures, &c. impugneth the venerable authoritie of the Church, and declineth the force of all authorities, deduced from the vnanimous conſent of Fathers, and oecumenicall Councils, &c.

Anſw. 1. It is maruell you will boaſt of an vnanimous conſent of Fathers, whē in many questions you haue not one euident testimony of any ancient Father: alſo, why do you ſo ſhamefully counterfeit and corrupt Fathers, if of themſelues they be ſo cleare for you? 2. The fourth oecumenicall Council^d, verbally and vnaniwerably controlleth the ſupremacy of the Pope, which is the baſis of your Roman faith.

^d Chalced. Council ſeſſ. 16. *Aequa ſanctiſſimæ ſedi nouæ Romæ (Constantinopoli) priuilegia tribuerunt, &c.*

Paragr. 6. *Concerning vnitie of Papists, &c.*

T.W. *Maister white* as well knowing the force of vnitie in faith, ſeeing it is true that God is not the author of diſſention, but of peace, goeth about to ſhew, that Papists enioy not any vnitie and concord in their doctrine.

Anſw. Vnity of faith in the primitiue articles, after they be once reuealed, is ſimply neceſſarie, *neceſſitate mediij*, as a requiſite meanes to ſaluation: and vnitie in other articles is needfull, in deſire, *neceſſitate finis*, as a marke whereunto Chriſtians muſt ayme, and come as neere as they can. Howſoeuer it is poſſible, that among holy
men

Aug. de Ciuit.
Dei l. 15. c. 5. &
in Plal. 83.
Chryſ. 2. Cor.
hom. 18.
f Cyprian and
the Rom. diſa-
greeing about
baptiſme.

Aug. de bapt cōt
Don. l. 1. c. 18.
Aug. cont. Iulian
l. 1. c. 2.
Greg. Naz. a-
pol. fugæ.
Chryſ. 2. Cor.
hom. 27. Sicut
beſtiæ diſſi-
demus.

Arboreus The-
oſoph. l. 5. c. 10.
Sæpenumero
contingit vt in-
ter viros pios at-
que doctos, non
conueniat de
eadem re, &c.
g Rhenanus.
Auentin. annal.
l. 5. pag. 386. Fa-
cilis inter ho-
rologia, quam
inter theologos
conueniet.

h Poſſeuin. ap-
par. Tho. Aqu.
Expuncta ſunt
in ijdem com-
mentarijs, &c.
Bellar. de amiſſ.

grat. l. 5. c. 5. Sanctus Thomas, quem imprimis Catholici ſequuntur. Innocent. 3. ſer. Ecce plus
quam Salomon hic. Scriptoris cunctis exceptis Canonicis præponit. i Can loc. lib. 6. cap. 1.
Alph. Caſtr. cont. hæz. l. 1. c. 4. Gerson, Adrian. Almain, Tho. Walden. Gratian. cited by Azor. p. 2.
inſtit. mor. l. 5. c. 4. Bellar. de Pontif. l. 4. c. 2.

men^e difference of iudgment may be, without the maine
breach of vnity in faith: neither is euery difference of o-
pinion a diſſolution of vnity^f.

T. W. *If Maister white or any other man can proue, that
Papiſts haue no vnitie in doctrine, it greatly aduantageſ his
cauſe.*

Anſw. Doctor White in his 24. Digreſſion, hath pro-
ued this. 1. By the confeſſion of ſome of your Doctors,
charging the Schoolemen with as great diſcord as was a-
mong the Heathen &c. 2. By particular examples of the
aduerſe and contradictory writing of your Doctors one
againſt another, in ſundry queſtions. 3. By your purging
of former Papiſts workes, of ſuch aſſertions as be repug-
nant to your moderne ſtile. *In doing whereof, you haue not
ſpared Thomas^h himſelfe, the grand pillar of the Lateran
Church.*

Now in his anſwer to this matter of diſcord, 1. The
priest omitteth ſuch testimonies as are pregnant, and con-
cerne the principall and weighty articles. 2. He ſalues the
former imputation of diſcord, ſaying; that the conten-
tions are in points ſcholasticke, and not defined by the
Church.

But againſt this Apron of fig-leaues, I oppoſe the ex-
amples following.

1. Theſe poſitions: *The Pope cannot erre in his defini-
tine ſentence*; and the contrary, *The Pope may erre in his de-
finitive ſentence*, containe a weighty article of Popery; and
yet each of theſe poſitions, are contradictiouſly maintai-
ned by the Popiſh ſchooleⁱ.

The Church was builded on Peter, the Church is not builded on Peter but vpon the rock, are contradictiously maintained ^k.

2. The Popes temporall authoritie ouer Kings & Monarches; his dispensations & prohibitions about the oath of allegiance; his banning, bulling, binding, blading, suborning, and the rest, are more then scholasticall litigations. The falling and rising of the greatest powers in Israel; the safetie or confusion of Common-wealths and States dependeth thereupon: and yet in this matter (being plainly determined by the written word of God, & by the tradition and vnanimous consent of the primitive Church, and all Catholike Doctors in the world, vntill the age of Hildebrand, a famous incendiarie and roote of the galle and wormewood of rebellion in the Cleargie) both our homeborne and forreine Babylonians, are rent and diuided.

And omitting others, Maister Blackwell the Arch-priest, and the scarlet roabed Iesuite haue lately beene in open conflict, concerning this question; and M. Briarly ^l, washing his hands *frō the powder treason*, solemnly propugneth the royall authoritie against the priestly vsurpation: but in this assertion he is opposite ^m to D. Stapleton ⁿ, and sundry other English Priests, and also gainsayeth the most accomplished Doctors of the moderne Roman Church, in Italy, Spaine, Germany ^o, &c.

3. Our Aduersaries thwart and contradict each other, concerning the authoritie of the Church and Scriptures. Some, and those most respected, giue the precedency to the Roman Church; others preferre the Scripture ^p.

^o Stapl. Rel. c. 4 q. 2. ad. 5. & qu. 5. p. 495. Gretl. def. Bel. de Script. p. 1515. 1042. 1443. &c. p. Dried. de dog. eccl. l. 2. c. 3. *Concedimus maiorem esse auctoritatem sacrae Scripturae, quam Ecclesiae quae nunc est in terris, &c.*

^k Aibor. Theoph. l. 5. c. 5. *Ecclesia fundata est super petram, non super Petrum.*

^l Apol. praefat. §. 20. 21. 22. &c. m Sander visib. monarch. l. 2. c. 4. n Rel. c. 3. q. 5. ar. 2. concl. 3. p. 393. Bellar. de Pontif. l. 5. c. 7. Azor. inst. mor. to. 1. l. 8. c. 12. & p. 2. l. 12. c. 5. Greg. Val to. 3. pag 570. Victoria. Bannes Sixtus Senent. Bosius de sig. Baron. annal. tom. 11. pa. 802.

Dd

Some

Some Papists esteeme the originall texts of Scripture,
 * Dried. ib. p. 55. and make them the authenticke rule *. But a great number exalt the Latine vulgar, &c.

Suarez, Henriquez, &c. maintaine the diuine *adoration of the Sacramentall Elements* ^q, but Stapleton ^r denies. And in the question of iustification, merit, satisfaction, freewill, &c. the discord betweene them is such, that some of their Tenets differ nothing from vs, but onely in termes and manner of speaking; but according to others, the difference is so wide, that it admitteth no reconciliation.

^q Suar. to. 3. d. 65.
 Henriq. lum.
 mor. l. 8. c. 32.
 Greg Val to. 4.
 d. 6. q. 11. p. 2.
^r Stapl. Prompt.
 Cath. p. 2. ser. E.
 piphan. p. 29.

I omit your different Tenet concerning the conception of the virgine Marie, and touching reprobation, sufficient grace, adoration of Images.

^f Contaren.
 Christ. instr. p.
 212.

T. W. *Against prayer in an unknowne tongue, he alledgeth Contarenus* ^f, saying, *The prayers which we understand not, want the fruit which they should reape. But what kind of Logicke is this, Prayer for some particular reasons, is better in a vulgar tongue then in a strange, ergo, it is absolutely vnlawfull in a strange tongue?*

Answ. In stead of your conclusion, Therefore it is absolutely vnlawfull, I pray you substitute Doctor Whites conclusion, which is, Therefore the same is vnlawfull, as it is commanded by the Roman Church: and the Authors produced by him, will in good Logicke confirme his assertion: For thus I reason.

That forme of prayer is vnlawfull, which depriueth people of the fruite of their particular intention to God, and their owne edification. But prayer in an vnknowne tongue, prescribed by the Romane church, doth thus: *Ergo* it is vnlawfull.

The maior proposition is Saint Pauls, 1. Cor. 14. as he is

is expounded by the primitive Fathers, and by Haimo, Lira, &c. The assumption is vpon the matter, deliuered by Cardinall Contarenus, Caietan, Thomas^t, &c.

t Caietan.com.
1 Cor, 14. Hac
Pauli doctrina
habetur, quod
melius est ad æ-
dificationē ec-
clesiæ, orationes
publicas, quæ
audiente populo
dicuntur, dici
lingua commu-
ni clericis & po-
pulo, quam
Latine.

T.W. He bringeth in Thomas Aquine and Caietan affirming, that it were better for the edification of the Church, if prayer were in a vulgar tongue: but what Catholicke denies this, if he haue onely respect to the edification and instruction of the hearers, and nothing else? But publike prayers are directed to other ends.

Tho Aqu com.
1 Cor. 14. lect. 3.
Plus lucratur,
qui orat & in-
telligit, quam
qui lingua tan-
tum orat, &c.
Chryl. de fide
Anna. hom. 2.
Illa potissimum
est deprecatio,
quæ ab intimis
voces sursum
feruntur, hoc
præcipue men-
tis est exercita-
tæ, non intentio-
ne vocis, sed ani-
mi seruire pre-
cationem absol-
uere.

Ans. 1. It is certaine, that Caietan opposeth the practise of the Romane Church, because Catharinus^u the Archbishop doth so grieuouly censure him, saying; that the doctrine which his words imply, was inuented of Luther and the Diuell. 2. Thomas and Caietan, by edification, vnderstand not onely instruction, but also inflaming of the desire and affection vnto deuotion; and those prayers which haue both these effects, are more profitable then prayers in a strange tongue, wanting the same.

Vide Cassand.
Leiturg. c. 36.
u Sixt. Sen. bibl.
16. annot. 243.

T.W. For the euacuating of the force and operation of confession of sinnes, he bringeth in Caietan, saying; A man by contrition without any confession is made cleane, and a formall member of the Church.

Ans. D. White in this place speaketh not of euacuating confession, but onely affirmeth, that Papists haue diuers opinions about the same, which is true. For some say, that it is onely an institution of the Church^x; others, it is not prescribed in holy scripture but by tradition^y; others, it is of the law of nature; and others, that it was ordained in the old law^z. But if the institution thereof and pre-

who citeth Catharinus. x Grat de pœn. d. 5. c. conuertimini. & ca. Quamuis. Glossa. Panormi-
tan. B. Rhen. sup. Tertul. de pœn. Al. Hal. 4. q. 18. citat quosdam, &c. y Scot 4. d. 17. q. 1. ar. 1.
Gabr. 4. d. 17. q. 1. z Petr. Oxom. quem citet Suar. 4. d. 35. c. 1. Hug. Viêt. de Sac. l. 2. p. 14. Tho.
Wald. de Sac. to. 2. c. 135. Wil. de Rabion. 4. d. 14. q. 1.

a Suar. 4. d. 35.
§. 1. Neque in
ipsa contritione
includi votum
confessionis, se-
cluso præcepto.

cept of God^a, concerning the same be vncertaine, then the necessitie of a desire and purpose thereof to be included in contrition, is vncertaine.

T. W. *Touching iustification by workes, which according to our Catholike doctrine are to be done in the state of grace, and deriue their worth not from the worker, but from the promise of God, as also from the blood of our Saviour, &c.*

b. Reade before
part 1. chap. 1.
paragr. 2.

Ans. The learnedst of your Church deny, that works receiue dignitie from the promise of God, affirming it to be Catholike doctrine, that they haue their perfect value and dignity by their first production, before any promise of God be added vnto them^b.

T. W. *The seuerall opinions of (Roman) Catholikes, about secundarie questions of Transubstantiation, are onely points of indifferency, philosophicall questions disputed in the schooles, and by seuerall men, seuerally maintained without any breach of faith; whereas diuisions in doctrine among the Protestants are such, as do wound the soundnesse of faith.*

c Tanner. Iesuit
colloq Ratisb.
fest. 11. pag. 353.
* Flores. Theo
log. quæst. in l. 4.
sent q. 5. ar. 1. An
panis in corpus
Christi conuer-
tatur? Resp. Qua
tuor sunt opini-
ones. Prima est
Durandi, qui
omnino negat
Transubstât. &c.
Caietanus affir-
mat panem trā-
substantiari in

Ans. Our Aduersaries are in extremities; for many times they will haue the smallest matter in religion an article of faith, to wit; *That Tobias his dogge had a taylor*^c, but at another time, great differences^{*} in maine questions of Theologie, are but scholasticall contentions. And thus it is verified of them, which Augustine saith of the Donatists, *Quod volumus sanctum est, & quando volumus, &c.* They make our differences in accessory points, fundamentall, and their owne in the same kind, accidentall.

But in their doctrine of Transubstantiation, there is a reall difference betweene the elder and moderne Papists.

The elder affirmed, that the flesh of Christ was made of

corpus Christi, concedit nihilominus, rem quæ erat panis, manere, & esse corpus Christi. Hæc est omnino fugienda; ex ea enim sequitur conuersionē istā in corpus Chr. nō esse transubstantiationē.

the

the bread^d; and the substance of bread and wine, were converted into the substance of the body and blood of Christ^e. And hereupon they called a Priest a Creator of his maker^f. Yea, the Trident Councell g saith: *There is a conuersion of the whole substance of bread into the substance of the body of Christ, &c.* But the Iesuites affirme, that the bread is not made the body of Christ, and the conuersion thereof into Christs body, is by way of *adduction*^h, and not *production*.

But this opinion changeth the old definition of Transubstantiation, and instead of a conuersion of one substance into another, bringeth in a *translocation* or position of one substance in the roome of anotherⁱ, and conioyneth Christs body with the signes, but transubstantiates not the signes into his bodie.

2. The old Popish faith concerning the reall presence, was, that the body and blood of our Lord Iesus Christ, are verilie, and indeed handled and broken in the Priests hands, & ground or chewed in the teeth of the faithful^k, and not onely the Sacrament hereof: but Bellarmine denies this faith^l, saying; *That attrition or grinding of Christs body in the teeth, is not necessary, but onely the taking thereof into the mouth, and swallowing it downe whole into the stomacke.* And if they will colour Pope Nicholas his definition, saying with the Glossator, that his speech is figuratiue, they depart from their owne principles; who when we speak of admitting a figure in the Sacrament, exclude the same with all reproach, calling vs Tropists Sacramentaries, &c.

d 2. c. Ego Berengar. Sensualiter non solum sacramentum: sed in veritate manibus sacerdotum tractari, frangi, & fidelium dentibus atteri. 1 De Euchar. l. 1. c. 11.

d Lomb. 4. d. 8.
Ex pane fit corpus Christi, & vinū fit sanguis.
d. 10. De pane fit caro Christi.
e Extr. de sum.
Trin. tit. 1. & ca.
Cum Mathæ.
f Biel in Can.
g Miss. lect. 4. ser. discip. l. 111. cited by B. Jewel, repl. ar. 21. pag. 452.
h Trid. Concil. sess. 13. c. 4.
i Bellar. de Euchar. l. 1. c. 11.
& l. 3. c. 18. & de Missa. l. 1. c. 27.
Becan. de Euch. Cath. c. 2.
j Suar. 3. d. 75.
§. 4. Per solam actionem adductionem reuera non explicatur vera conuersio substantialis & transubstantiatio, sed solum translocatio quædā.
Quando vna substantia solū succedit loco alterius, non potest proprie dici, vna conuerti in aliam.
k De consecr.

FINIS.

Dd 3

THE INDEX.

A			
Abolution of finnes.	page 271	Crosse whether adored.	6
Adoration of Images.	237. 327	Signe of the Crosse.	61
Adoration of the virgine Mary.	235	Cyprian touching Appeales.	127
Adoration of sacramentall signes.	346	Cyprian contenteth the Popes iudgement.	127
Augustine of inherent iustice, that it is imperfect.	12	Cusanus touching Scripture.	134
Custody of Angels.	58	D	
Adoration of the Crosse.	60	Discord of Papists.	287
Appeales.	127	Diuels tormented.	61
Antichrist.	279. 384	E	
Author of sinne.	225. 311	Englands conuersion.	331
B		English Leyturgie.	275
Bellarmino about merits.	10	Eucharist.	338. 346
Bernard no Trent Papist.	313	F	
Bishops and Priests remit finnes.	273	Fathers.	255. 258. 259.
Bishops to appoint & direct the meanes for expounding Scripture.	149	Fasting.	69. 70. 191. 307
C		Frier Francis his wounds.	320
Candles in day time at burials.	76	Friers prodigious habit.	68
Canonicall houres.	71	Formall cause of iustification.	5. 7
Church may erre.	80	G	
Churches visibilty and inuisibilty.	88. 90. 274. 321. 383. 384.	Gregorie the Great about Images.	245
Churches perpetuity.	95. 323	No Trent Papist.	280
Churches notes.	97. 102	He denyed supremacy.	295
Churches authority.	162. 133	H	
Churches office in expounding Scripture.	145	Whether Hierom a Papist.	50
Churches ministry in deliuering scripture, and leading people to it.	263. 380	Hypocrisie of Popish fasting.	70
Concord of iust men imperfect.	285	Hairecloth.	67
Conuersion of England & other countries.	331. 332	I	
Concupiscence.	24	Ignorance and implicite faith.	185
Controuersies in Popery.	159	Iudge of Controuersies.	135. 161
Contrition.	205	Images.	237. 327
Councell of Eliberis.	248	Inherent iustice.	23. & 19. 20
Confession auricular.	306	formall cause of iustification.	5. 7
Councils made subiect to the Pope.	335. 395.	Inuocation of Saints.	53
		Inherent iustification forsaken by Papists.	31. 32
		Iustification.	19
		L	
		Liues of Protestants not detected.	299
		Lay men no expositors of Scripture.	43
		no iudges of Controuersie.	Lay

The Index.

Lay men reading the scripture.	43	Reprobation.	231
Luther his life.	352	Rome in what sence a principal church.	129.
M		Reading Scripture. See Scripture.	S
Merit of condignitie.	36.38	Sanctitie.	112
primitiue Fathers of merit.	40	Satisfactions. 208. how farre admitted	
confidence in merit.	9	by Protestants. 211. and by primitiue	
Merit of condignity.	37	Fathers.	212
Masse.	337.341.	Some Papists reiect satisfactions of cō-	
Matrimony of the Clergie.	193.325	dignitie.	214
Markes of the Church.	97.102	Sacrifice whether it agree to the Eu-	
Mortall sinne destroyed as well as par-		charist.	339
doned.	16	Sacraments efficiency according to the	
Monasticall life.	63	Iesuites.	272
Miracles.	201.241	Scripture, and the reading of the same.	
Francis his Miracles.	315	42. & 78.	
feigned Miracles.	316	S. Hierom requireth reading of scrip-	
O		ture.	45
Obiect of faith.	378	Roman Church depriueth people of	
P		reading Scripture.	47.48
Papall vsurpation ouer Princes.	181.	Scriptures edifie al sorts of people. 42. no	
et Epist. dedicat.		cause of heresie to lay men more thē	
Paphnutius of Matrimony.	189	to Priests.	42. 43
Peters chaire.	128	Scripture acknowledged the onely rule	
Perpetuitie of the Church.	93. 323	by Papists. 165. in what sence the on-	
Pilgrimage.	59	ly rule. 153. 164. the sole principle of	
Popes warres.	150	faith.	376
whether the Pope may make a creed		Service in a strange tongue.	77
121.		Schismes of Popes.	119
Popes authoritie.	124.335	Prophane speeches of Papists about	
Popes supremacy.	289	the Scripture.	136.373
Popes iudgement.	141	Scriptures containe the grounds of their	
Popes vicious deeds.	138	owne exposition.	152
Popes vnlearned.	142	Their perfection.	365. &c.
Promise of grace, whether vniuersal.	270	Single life of the Popish Cleargy, and	
Protestants faith perpetuall.	265	the impurity thereof.	196. 305
Prouidence of God about sin.	219.224	Sinnes veniall and mortall.	28.73. 217
Pouerty.	65.66	Difference of sinne acknowledged	
Priuate spirit.	391.393	by Tertullian.	17
R		Some sinnes neuer forgiuen vntill they	
Rhemish Translation.	1	be forsaken.	17
Reward of workes.	3.35	Succession.	109.113.349
Remission of sinnes.	15.18	Syneusius a Bishop his marriage.	188
Relikes of Saints.	62	Temporall	
Roman Church changed into a tempo-			
rall monarchy.	181		

The Index.

T		Voluntarie pouertie.	65
Temporall punishment of sins.	269	W	
Traditions. 164. in what manner admitted by Protestants. 168. 262. See 363. 370. &c.		Wafer Cakes.	345
Transubstantiation.	203. 328. 405	Protestants faith about good works. 32. &c.	
Translation of Scripture.	281	Workes whether meritorious.	2
Triall of doctrine.	388. 397.	They impetrate diuine fauour. 33. in what manner they purge sinne.	34
V		Women reading Scriptures.	45
Pardon of veniall sin, by what meanes procured.	17	Worshipping of Saints.	51
Visibilitie of the Church.	90. 274. 321	Z	
Vnity.	110. 268. 284	Zuinglius and the Heluetian Ministers touching marriage.	308
Vniuersality.	112		

ERATA.

PAge 14. line 3. for qualitie reade quantitie. pag. 29. line 20. for matters reade mattins. pag. 149. in the title, for Pastors reade Bishops. pag. 32. line 12. put out *the* before blessed Peter. pag. 14. line 23. put out *to* before reuile. In the answer to the Epist. Dedic. of T. W. pag. 5. line 20. for Sure I and, reade Sure I am.

C. 25380

CI

79620-

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION